

The Pacific, A WEEKLY RELIGIOUS AND FAMILY PAPER, was first issued in August, 1851, the Rev. J. W. Douglas being its editor and proprietor. Till 1864 it was published in behalf of the Congregational and Presbyterian Churches jointly; after that, it was published in the interest of the General Association of California, by a committee of ministers and laymen, edited by a committee of ministers, until 1879. It is now owned and published by "THE PUBLISHING COMPANY OF THE PACIFIC"—an incorporated company. The Directors for 1887 and 1888 are: S. S. Smith, John Henderson, W. M. Searby, I. P. Rankin, John Kimball, A. L. Van Blarcom, Joseph Hutchinson.

The Pacific

First Pure, then Peaceable; without Partiality and without Hypocrisy.

WHOLE No. 1953.

SAN FRANCISCO, CAL., OCTOBER 16, 1889.

VOL. XXXVIII. . . No. 42

THOUGHTS BY THE WAY.

BY REV. J. W. BRIER, JR.

A stranger addressed me graciously at a railroad station, and we were presently conversing on the subject nearest the heart of infidel and Christian. I strongly suspect that Colonel Ingersoll, that very gifted platform and forensic orator, gives more of thoughtful attention to religion than to law. This theme is known to have consumed the whole race of French sophisters in the last century, as it does those of England and America in this century. Your Darwins and Huxleys and Spencers can no more lay the sceptre, or certainly calculate against its unwelcome appearance, than could those actors, your Volneys, Rousseaus and Voltaires of a more dramatic period. As for our great American agnostic, he is strangely possessed; though not completely "embowed of his natural entrails," he still surrenders to the murderous impulse. It would be no great violence to ascribe to him those fearful words—

"No; let the flame of things disjoint, both the worlds suffer,
Ere we will eat our meal in fear, and sleep
In the affliction of those terrible dreams
That shake us nightly."

My new acquaintance had a familiar spirit that would give him no rest; he confessed himself, with a diffident pride, one of those know-nothings who begin so numerously to swarm and hive in the field of religious speculation. He declared that he could not find, after a patient search, any, the slightest ground, the remotest reason or principle for religion, natural or revealed. I presumed that he was honest, but felt perfectly sure that he had not investigated the most familiar ground—that of his own constitution. By a comparison of this with the constitution of nature, he might have opened the way for many useful discoveries, new to himself, though not to a larger information. Suggestions must have led from one fertile field of inquiry to another, until, at last, he must have found himself in a wide province, still opening up to his delighted vision a prospect of infinite possibilities. There came to me then that passage in Isaiah: "Come now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The reasons of the gospel are laid deep in the natural constitution of things. Yet antecedent to all constitutional wants in man is the Divine personality—his attributes, the principles of his government and the beneficent provisions of his administration. He it is who addresses man, the offender, who bears upon himself the conclusive evidences of his guilt. The Creator condescends to reason with the created. The first reason for a covenant between God and man is found in supreme wisdom and supreme parental love. If we adopt the Theistic conception of the world, we are borne down in the current of events, from the death of the first Adam to the quickening of the last Adam. We contemplate ruin as an undeniable fact; we reach redemption as an irresistible conclusion. Why? Because, where there is a call on divine compassion, there must be a response; where there is sure and pressing need of intervention and remedial application there cannot be a holding off, as in the case of a human despot.

Deism is the most self-contradictory hypothesis yet formulated. The arguments which conduct the mind to a recognition of the Supreme Majesty are opponent to those which reflect dishonor upon his reign. It is absurd to affirm his being, to proclaim his wisdom and power, and at the same time deny his compassion and love. It is not a logical necessity but a depraved conceit that would enshrine him in an atmosphere of cold and cruel indifference. Self-contained and sovereign he cannot be if under a necessity to create limited beings and place them in limited circumstances—the inheritors of calamity, the hereditary heirs of sin, of sorrow and of dissolution. Eternal he cannot be, unless his nature is love—pure, absolute—for whatever is less than this will destroy itself. Yet, putting love out of the question, economy calls for a dispensation of universal grace; there is nothing that so speedily and surely dethrones order and precipitates ruin as the irreverent and vicious behavior of rational creatures. The hereditary distemper of a being created for purity and felicity falls nothing short of insanity. The history of our race is what we should expect in that of a race of lunatics—lucid intervals in a prolonged reign of wild and frantic revelry! Degeneracy has been constant, progress intermittent, because depravity has been universal and regeneration partial. Only when men have been touched by the divine sceptre have they arisen and shaken the filth from their garments, rendering homage to God and addressing

each other in the language of justice and moderation.

Now, it is desirable that man should know the nature and extent of his malady. If his natural predilection for evil is in the way of his obedience he ought to confess it. If his selfishness commits him to a life of cruelty and rapacity he should at least acknowledge the remedial power contained in a revelation of supreme love. If he is distempered, confused and confounded—full of inward conflict—if he is enslaved by his own passions—"racked and lashed"—driven to carry burdens and perform servile labor, only that he may effect his own undoing, he should frankly admit his need of a Saviour, and not contend, on the contrary, that his situation calls for no compassionate intervention or remedial application—that all he requires is to be left entirely to himself. When men are brought to see and acknowledge the desperate crisis in their affairs to which sin has brought them, the battle is ended. The confession that we are a race of intelligent and responsible sinners, suffering the consequences of some thousands of years of rebellion against God and nature, is speedily followed by an effort to discover the Divine intentions. Men cease to be agnostic when they become penitents.

(To be continued.)

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The Ninth Annual State Convention of the Young Men's Christian Association of California convened in Santa Cruz last week, commencing Wednesday evening, the 9th, and continuing over Sunday, the 13th. There were 102 delegates present from all parts of the State, representing 19 Associations. From statistics gleaned from the various reports presented it was shown that the Association cause has steadily grown during the past year; and in Riverside, Los Angeles, Fresno, Santa Cruz and Oakland new Association buildings have been erected with an aggregate cost of \$250,000. On two or three of the buildings there is a small mortgage. The current expenses have been liberally provided for, and the fivefold work for the moral, social, spiritual, intellectual and physical development of young men has been well sustained, and the membership in the State is nearly 5,000. Other Associations have secured lots on which to erect buildings, and it is confidently expected that during the next year several other building enterprises will be undertaken.

A large number of conversions were reported, and over 1,000 situations were secured through the employment agencies. Over 10,000 religious meetings were held during the year, and the various attractions for young men, such as medical lectures, commercial talks, evening educational classes, social gatherings for young men, lyceum and debating societies, gymnasium, etc., were liberally patronized. About \$40,000 was expended during the year in connection with all the Associations throughout the State. Several branches have been established at important points.

These interesting facts in connection with the growing work of this great institution go to prove that California is not behind in providing liberal things for her young men. The work of the Association is among the most practical in existence and appeals to all classes. A large benevolent work is done each year in connection with various Associations, but this branch is confined almost entirely to sick and needy young men. It is one of the best organized and most systematically conducted religious institutions in our midst, and its work is among the most commendable, and surely deserves the liberal support it receives, for we cannot conceive of a grander work than providing for the morals of young men and offering attractions which offset and counteract the evil influences of the saloon and other places of questionable resort. Citizens should be deeply interested in the work of the Association.

The prominent speakers before the Convention were: Rev. Robert Mackenzie, D.D., of this city, subject "Our Young Men and Their Relation to California's Future"; Rev. F. A. Horton, D.D., of Oakland, subject "The Young Men's Christian Association"; "What Class of Men shall be Selected to Manage this Great and Growing Work?" "The Relation of College Young Men to the Same." Rev. J. C. H. Reed, D.D., of Sacramento, delivered a most interesting and powerful discourse on "Modern Unbelief among Young Men, and its Effectual Cure"; and Rev. W. B. Noble, D.D., of San Diego, "Our Responsibility to God and the Young Men in whose Interests we Labor." The Sunday services were largely attended. Mass meetings were held throughout the city, and the farewell meeting was of a most impressive and touching character.

A new State Committee of thirty gen-

tlemen, representing all parts of the State, was appointed, and Mr. William H. Mead, formerly General Secretary of the Los Angeles Association, was elected State Secretary. Mr. W. H. Mead was elected President of the State Association for the year, and presided over the Convention with great adaptability and tact.

Two thousand and seventy-five dollars and fifty cents were raised for State work for the current year. A resolution was passed before the Convention urging every Association in the State that did not own a lot on which to erect a building to secure one immediately, and hold it until such a time as they will be able to erect a building thereon.

The growth of the work in this State during the past year has been very extensive. Only one Association existed in 1881, and it was reported that nearly forty were organized in the State, including branches in the colleges. Thursday afternoon was given entirely to the college work. Mr. R. V. Watt, President of the last Convention, presided Wednesday evening and Thursday morning. Great enthusiasm pervaded throughout the entire session, and Santa Cruz was thoroughly stirred and aroused to the interests of the Association for a more aggressive work among the young men of this beautiful city by the sea.

FROM PORTLAND, OREGON.

The Congregational church of Eugene City recently purchased an eligible building lot for \$1,000. The probabilities are that a building will be erected thereon in the spring.

At the Union Sunday school Convention for the counties of Jackson, Josephine and Klamath, held in Ashland on the first and second days of the present month, Rev. Geo. J. Webster of the Ashland Congregational church and Superintendent Cephas F. Clapp took leading parts. During the evening of the first day Mr. Clapp spoke at length on "Our Relation to the Children," and on the second evening he again spoke to a crowded house, choosing for his subject, "An Army of One." His efforts were highly spoken of by the local paper at Ashland, and he was awarded a unanimous vote of thanks for his eloquent address.

There is an extensive field lying between Eugene City and Ashland, a distance of over two hundred miles, in which there is not a single Congregational church. If the funds were at hand, a dozen or more churches could be established in this region without interfering with any other denomination, and thus do a much-needed work in holding the field and affording the privileges of divine worship to many rapidly growing communities.

An encouraging work is going on at the Corvallis church, Rev. A. Rogers pastor. Five were received to membership at the last communion.

It is expected that a series of special meetings will be held in the First church in this city during the month of November. Definite action will be taken upon the question next Thursday evening. The necessity for such an effort clearly exists. Pastor Clapp is very much in earnest in the matter, and it is believed that the church will heartily second his efforts. If the meetings are begun Rev. George A. Tewksbury of Plymouth church, Seattle, will assist in conducting them. There is great need of more spirituality, and a greater consciousness of the divine power dwelling in the hearts of his people. May the upit prayer of all be for the especial presence of the Holy Spirit in the hearts of all his people at this time. When the Church is aroused and fully active along all lines of Christian effort, its growth and benefit to the community in which it is situated is greatly stimulated. May there be no division of opinion in this much-needed and important work.

An ordinance was recently passed by the Common Council of East Portland prohibiting band-playing upon the public streets. The ordinance was aimed especially at the Salvation Army, from whose barracks in that city have daily sallied forth, for some time past, a company headed by a band, and paraded the principal streets, much to the annoyance of many residents. A number of these were arrested for a violation of the ordinance and heavily fined. From the city court, an appeal was taken to the State Circuit Court, Judge E. D. Shattuck presiding. He held the ordinance to be valid. Accordingly, the Salvationists, being unable to pay their fines, were consigned to jail, where they now are and where they will remain until their fines are worked off at the rate of \$2.00 per day.

Last Sunday evening occurred the third anniversary of the Y. P. S. C. E. connected with the First church of Portland. A most admirable and stirring address was delivered by Rev. Thomas Boyd, President of the Y. P. S. C. E. for the State. His subject was "The Obscure Worker." To-night the officers for the

ensuing six months will be installed, Rev. Henry L. Bates delivering the installation address. The officers are as follows: H. S. Beers, President; Miss Ollie Gambell, Vice-President; Eugene B. Smith, Recording Secretary; George F. Johnson, Corresponding Secretary; Miss Nellie Nichols, Treasurer. The past six months have been the most successful since the society was organized. It is, indeed, a prominent factor in the general work of the church.

A very large congregation was present this morning to hear a grand sermon by Rev. T. E. Clapp, on "Christian Enthusiasm." The text chosen was Philippians iii:14—"I press on towards the goal unto the prize of the high calling of God in Christ Jesus." Paul's example was vividly pictured to all hearers. The example of Dr. Carey, the founder of missionary work in India, was also referred to. Special emphasis was laid upon the fact that what man had done, under the inspiration of the gospel of the Lord Jesus Christ, man might do again; and the sermon closed with a powerful plea for all to make more of their religion; be more in communion with the divine Master; to follow more closely the calls of duty, as against the tempting and equally strong calls of pleasure; for greater desire and a more consecrated purpose to live more in accordance with the Master's will. Oct. 13, 1889. GEO. H. HIMES.

The Woman's Board OF THE PACIFIC.

President, Miss LUET M. FAY, 901 Sutter Street, San Francisco.
Treasurer, Mrs. R. E. COLE, 572 Twelfth St. Oakland, Cal.
Miss H. E. JEWETT, Foreign Secretary, Editor of Column, Vacaville, Cal.
Mrs. J. H. WARREN, 1816 Mason St., San Francisco, and Mrs. I. E. Dwinell, 460 Plymouth Avenue, Oakland, Home Secretaries.
Miss S. S. SMITH, 1704 Geary St., San Francisco, Recording Secretary.
All contributions for the Young Ladies' Branch of the Woman's Board should be sent to Miss Grace E. Goodhue, Treasurer Y. L. B. W. B., 1722 Geary Street, S. F.

NOTICE.

The regular bi-monthly meeting of the Young Ladies' Branch, W. B. M. P., will be held at the First Congregational church, Oakland, on Saturday, October 19, 1889, at 2:30 P. M. All members are earnestly requested to be present.

AMY KERRELL, Recording Secretary.

ANNUAL REPORT OF THE RECORDING SECRETARY.

This, our sixteenth anniversary, awakens the question, "What have these sixteen years, now completed, wrought for us in the mission work with which we are connected?" In material results, we find we have collected nearly \$60,000. We have supported six lady missionaries in the field, contributed towards the maintenance of three schools, besides the yearly aid of the *Morning Star*. This money has not been collected in large sums, but mostly, as our Treasurer's accounts have shown, in small sums from many givers, thus gathering in fragments of both money and time. We have brought the women of our churches in these coast States into some mutual acquaintance and fellowship as no other organization on this coast has done. The Executive Committee of this Society, as it once a year looks over the complete list of our churches, endeavoring to measure the ability of each to contribute to this cause, is brought into a somewhat familiar acquaintance with the circumstances of each, their failures and successes, and a consequent sympathy is thus aroused.

Personally, have they not brought us more knowledge of God's working in human hearts, more purpose in aiding the on-going of his kingdom, more self-denial as we bring our gifts into His treasury?

Eleven meetings have been held the past year with the same average attendance—about forty. The same faces and voices greet each other from month to month, enlivened occasionally by a visitor from the interior or from the East, and too rarely by the face of a missionary going to or returning from her distant field. The annual meeting in September is held in accordance with the by-laws, in San Francisco, and in the First Congregational church, hallowed to us now by so many pleasant gatherings and associations, which have cemented the friendships of the passing years; and those friendships are like those which are formed in the fellowship of labor for the Master "In His Name."

The meeting of last year was an especially joyful one, as our Treasurer's books showed that the whole amount pledged had come in with an unusual promptness and spontaneity. In October our meetings were confined to those public gatherings held in connection with the General Association in Alameda. In

November Miss Fay presented the appropriations for the year, and asked for the approval of the members in regard to it, which was unanimously given. In the December meeting, a plan was proposed which at the time seemed to promise much for the future year's work. Mrs. A. K. Burnell, a former missionary in India, being providentially with us, and also having peculiar fitness for this work from her own experience, it was deemed advisable to send her to such churches as would be easily accessible from this point. This plan was afterwards found to be impracticable at this time, from its being so near the rainy season. January, February, March, April—each of these meetings had an interest of its own, going out to this missionary or that mission, and each enriched by prayer and the Word of God.

In the May meeting, Broosa was the central object of interest. To those of us who remember Broosa in its feeble beginnings in 1876, and see it now with its fine building, the contrast comes as a reward of the faith, timid though it was, of those earlier days.

In June, as far as to Bethany, the sisterhood wended their way. Thoughts of and words from Miss Gunnison naturally center around meetings in this church, for it was here that she received the inspiration which led her far across seas, to labor for the girls in Japan.

As "Boards" as well as schools take vacations, there was no meeting in July. The August meeting was somewhat of a reunion after weeks of separation, and our Foreign Secretary read from her accumulation of letters during the summer. And now, having gone the circuit of the year, we pause to thank our Heavenly Father for life prolonged, opportunities extended, and our circle unbroken by death.

As it will be seen from this review, we have had but little of that aspiration that comes from the personal presence of the living missionary. They have been in our midst, passing through our gates, going to or coming from regions beyond our Golden Gate, but by a perversity of circumstances (as it sometimes seems) they are not often here at the time of our meetings, and as "time and tide wait for no man," neither do steamers nor trains. Some of us have had a glimpse of dear Mrs. Logan on her lonely way to Micronesia to take up the work laid down by her noble husband, whose white monument will greet her eyes for the first time as she comes to the scenes of their former and united labors. A whiter monument, and more enduring than even the marble that bears his name, is there unseen by mortal eyes.

The literature of missions in this our day furnishes much of the stimulus to this work. And what reading to the Christian heart more rich and inspiring than the missionary magazines and volumes of the present day, which contain not a history of wars and cruelties, but of the more peaceful triumphs of the cross! Let us read all that comes to our hand, especially the journals of our own denomination, imitating in this the loyalty of Christians of other names to their own church families. Our own *Missionary Herald*, now an octogenarian, in its eighty-fifth year (and all the better for its age), and our own *Life and Light* for women, in which we as a Pacific Board have no unimportant part, Miss Fay being still the editor of the four pages assigned to us. This magazine has been much improved the past year, and enlarged; comes to us monthly, and is but sixty cents a year. We watch with some interest the increase of the circulation of *Life and Light* on our Coast from year to year. In 1886, 340; in 1887, 350; and in 1888, 377 copies were taken. Of these 294 were taken in California, 1 in Arizona, 37 in Oregon, 38 in Washington, and 7 in Utah. We have also *Mission Studies*, published by the Board of the Interior, and *Mission Day-spring* for the children. Our Column in THE PACIFIC is maintained continuously under the able pen of our editress, Mrs. Jewett.

Do our auxiliaries want a share of the good things we have at our meetings? Read the Column. Do they wish to know who is there, and what they say? Read the Column. Do they wish to know how the money is coming in, and who pays it? Here it is, every nickel, in the Column. Do they want the fresh letters from our missionaries as they come to us? Here they are found. Need any one say, "We don't know where our money goes to?"

And our auxiliaries are invited to send to the editress news of how the work goes on in their own fields. This is our means of intercommunication—the vital cord-binding of the extremes of our Coast States together—Nevada, Washington, Oregon, Arizona and California. This is our telephone, and we connect it now with one and now with another, and the speaking-tube hangs in the office of our editress, in Vacaville.

OUR TREASURY. I have not the exact and relentless figures have

TO OUR SUBSCRIBERS.

Subscription, in advance, \$2.50 (which includes postage); if not paid within three months, \$3.00. Please examine the label on your paper, which tells the day of the month of the year to which you have paid; and if in arrears, do not wait to be notified, but remit promptly by money order, registered letter, draft or express to THE PACIFIC, No. 7 Montgomery Avenue, San Francisco, P. O. Box 2348. If the paper comes irregularly, or badly printed or folded, send postal card to THE PACIFIC at once.

been given by our Treasurer. Some weeks since a doubt hung over us as to the full ingathering the present year. Were we asked for a reason for this, we would find one cause probably in the increasing disposition in our auxiliaries to start off on some independent projects, all good and needing money, but as auxiliaries of the Woman's Board our funds are pledged to its treasury; else how, with any certainty, can we pledge the continued support of these five missionaries and three or four schools named in our list? In the foreign mission work the money must be pledged in advance.

Our true and faithful missionaries are in the field; our schools are going on. Can we leave them with an uncertain support? True, He who feeds the ravens may not suffer them to want, and the sweet promise will be good for them, "when other helpers fail," but this will not relieve us from responsibility.

The following is the exact list of appropriations as sent to us last year by the American Board, and cordially accepted by us. It was hoped that, in view of the many demands, we might add to this a sum sufficient to increase this amount to \$5,000. Appropriations for the past year:

ZULU MISSION.	
Salary Mrs. Holbrook.....	\$450
WESTERN TURKEY—BROOSA.	
Salary Mrs. Baldwin.....	396
Girls' School—teachers.....	264
Scholarships.....	308
Fuel and service.....	176
Total.....	\$1,148
JAPAN.	
Salary Miss Gunnison.....	\$ 575
Salary Miss Denton.....	575
Teacher.....	75
Total.....	\$1,225
MICRONESIA.	
Current expenses <i>Morning Star</i>	\$500
MADURA MISSION.	
Scholarships in schools under the care of Mr. and Mrs. Perkins.....	\$500
SPAIN.	
Girls' School.....	\$500
Grand total.....	\$4,319

The details of this work will be given in the report of our Foreign Secretary. A year's retrospect opens a view into the future. Shall we go on as we have done in the past, being content with the old methods? An opportunity for a legal election which we have at this time gives an opportunity for new counsels and new ways of doing what comes to us. We can learn from our sister denominations.

The plan proposed at one of our meetings, of having an efficient organizer in the field, who should visit all our auxiliaries from north to south, may commend itself to you. Much of the business of this world is done by commercial travellers, so called, who, by personal visitation, present the peculiar claims of this or that. Can we learn anything from this? It is an age of improvement; this we hear on all sides. The machines of years gone by are useless now. New responsibilities come to us each year. What openings are before us! New fields appearing on all sides, indicated by every magazine, by all the successes of our missionaries, by the yearning cry of newly awakened souls for more of what we give a taste! What need of money and helpers in the fields whitening for the harvest! The long time of sowing is nearing the glorious reaping. Shall we put in the sickle, or shall we, like the timid Ruth, only glean the corners of the fields?

This day is woman's opportunity of work for the Master. She may, she can, she must, take it up. Christianity has done too much for her in this enlightened age, and in this fair land, for her to remain idle in hand, in brain or heart. A glorious beginning has this "woman's work for woman," but it is still a beginning, and how blessed that we may be "workers together with Him!"

J. C. SMITH.

CONGREGATIONAL COUNCIL.

The Seventh Triennial Council of the Congregational Churches of the United States met October 9th, in Plymouth church, Worcester, Mass. Dr. Cyrus Northrup of Minnesota was elected Moderator; 399 have been added to the roll of churches since the last council; whole number now, 4,568. Dr. Alexander Mackenzie represented the Congregational Union of England and Wales. The Union asks for a general council of Congregationalists from all parts of the world, to confer on matters that specially interest the churches of our polity.

The memorial adopted by the General Conference of Connecticut favoring the churches having control of the American Board was referred to a committee.

The only surviving member of the Wisconsin Congregational Convention at its organization, Rev. Jeremiah Porter, was present at the late meeting of the Convention at Janesville, and took part in the services.

A STATEMENT OF FAITH, WITH SOME OUTLINE OF PRACTICAL METHODS.

[Read by Rev. Geo. A. Tewksbury before the council called for its installation as pastor of Plymouth church, Seattle, Wash., September 11, 1889, the publication of which was unanimously requested by the council.]

In presenting to you a statement of doctrinal belief, it will be my endeavor to make its various parts all center in Christ; to set before you a faith which is thoroughly Christo-centric, showing "Jesus in the midst." And so showing him, not exclusively in the scene of his death on Golgotha, though this, with his resurrection, must always be regarded as central and crowning; but in the whole general fact of his life and work. Paul said, "I know whom I have believed." Eminent, my creed is personal. I believe—Christ. The pronoun *whom* rather than *what* is its chosen sign. My effort is to believe, not so much in a series of doctrinal formulas, considered as mere verbal statements, having a certain skeleton-like appearance; but in those formulas clothed with the flesh and pulsing with the life of Jesus of Nazareth, the Son of God; not so much in a word as in the Word made flesh and dwelling among men.

For convenience, the statement may take two general divisions; first, the Bible; second, the teachings of the Bible concerning God and moral things.

I. As to the Bible itself:

1. As a whole, it is the word of God. It is a revelation from him. A revelation is what is revealed. We need not think that every detail of the frame-work or secular history of the book was made known from heaven; but, generally described, this is its character. Some parts pertaining to its historic movement are plainly to be accounted for only in this way; as the first things given in Genesis, and the last things given in the book which is called, most fully, the Revelation. Yet, eminently, this description belongs to the moral and religious teachings of the Bible, its doctrine proper.

The revelation as coming from God could not have included any moral and religious teachings not true and right. Inspiration is to be distinguished as that direct acting of God in and upon "holy men," by the Holy Spirit, whereby was secured an infallible record of what he revealed; so that we may say that the Scriptures of the Old and New Testaments "present the true views, and sanction no false views, of religious and moral doctrine, and are our ultimate and only perfect rule of faith and practice."

2. Further, it may be said that the Bible is Christianity. This is not one theme of the Book among others; it is its one great theme. Emphatically, from beginning to end, it is this which is revealed. It is not so much the history of the Jews, or of the Jewish Church, which it presents; it is more—the history of redemption. The book shows "Jesus in the midst." It holds him in living, continuous disclosure. Its moral and religious teachings all center and culminate in him. "The cross set in rocks by the Roman" is set in this book. More than this, as in his risen glory Christ said, "I am the root and the offspring of David," so he is not merely the center, the end; he is the source, the vital animus, of its teachings. Of him, as well as to him, are its holy things. Not only is he the subject, he is the author, the revealer, of its contents.

II. We come to the larger division of the statement—the teachings of the Bible concerning God and moral things. These we may see all focalized in Christ.

1. Take first the teachings respecting God in himself.

We have the attributes of God; his self-existence, plenitude, eternity, omnipresence, immutability—those which belong to him as the Absolute and Infinite One; also those which distinguish him as a personal being—his omniscience, freedom, omnipotence, holiness, blessedness. In all our thoughts of God, these qualities assert themselves as essential. They are freely made known to us in the Bible.

Yet we also find these attributes freely ascribed in the Bible to Jesus Christ. We recognize in full the humanity of Christ. He was truly man; he had "a true body and a reasonable soul." Yet his Deity is confirmed to us by numerous proofs, prominent among which, and in itself decisive, is the ascription to him of the essential attributes of God. Thus: Of self-existence—"In him was life, and the life was the light of man." "Before Abraham was, I am." Of plenitude—"In him dwelleth all the fullness of the Godhead bodily." Of eternity—"Those goings forth have been from of old, from everlasting." "In the beginning was the Word." "I am alive forevermore." Of omnipresence—"Where two or three are gathered together in my name, there am I in the midst of them." "Lo, I am with you always." Of immutability—"Jesus Christ, the same yesterday and to-day and forever." Of omniscience—"Lord, thou knowest all things." "In whom are hid all the treasures of wisdom and knowledge." Of omnipotence—"Upholding all things by the word of his power." Of love or holiness—"Jesus Christ the righteous," "the Holy One and the Just," "who knew no sin," "full of grace and truth." He had the perfect moral purity, the goodness of God. His entire earthly life was richly significant of this; it was a protest against sin. "Widely as men differ on every topic connected with the Christ, there is one ground on which all stand together—namely, that Jesus was good. Even infidelity would feel bereaved in the destruction of Christ's moral character."

Occasional passages which seem to

indicate a certain inferiority of Christ to the Father have their suggestion, their very natural reason, in the fact of the incarnation. Jesus was the God-man. Both parts of this name are to be taken in the full sense; the emphasis is to be equalized upon both. Jesus perfectly illustrated—we may say he sampled—God, in the limitations of humanity; even as the goblet of water dipped from the vast ocean contains the ocean's essential elements.

Likewise, we find various attributes of deity ascribed in the Bible to the Holy Spirit. "I believe in the Holy Ghost." "I believe in the Holy Ghost" as person. Also, "I believe in the Holy Ghost" as co-equal in deity with the Father and the Son; and mainly for this reason, that the Spirit is described as having attributes of the Father and the Son. For example: Eternity—"Christ, who through the eternal Spirit offered himself without spot to God." Omniscience—"Whither shall I go from thy Spirit? Omniscience—"The Spirit searcheth all things, yea, the deep things of God." "The things of God knoweth no man, but the Spirit of God." Omnipotence—"Made evident in the connection of the Spirit with the work of creation; 'By his Spirit he hath garnished the heavens.' 'The Spirit of God hath made me.' 'Holiness—Not less than ninety-three times, he is called in the New Testament 'The Holy Spirit.' In Nehemiah we read—"Thou gavest thy good Spirit to instruct them." He is absolutely and perfectly good and holy; he is described as the source of goodness and holiness to others.

Thus we have the doctrine of the Trinity. The unity of God is affirmed. The distinction is given of three persons in the Godhead. The true deity of each is revealed. Combining these three elements, we have not tritheism, but tri-unity; not three gods, but Three in One, One in Three. The doctrine cannot be fully defined; it will not yield its secret to any process of arithmetic. Mr. Webster was once asked how he could receive the ordinary faith of the evangelical churches, that the Father, the Son, and the Holy Ghost, who are Three, are but one God. "Whatever I know of mathematics," he replied, "I do not know how to apply mathematics to the constitution of the Godhead." The Trinity as a truth, while yet a mystery which no human thought can solve, is distinctly set forth in the Bible as representing the mode of the Divine existence; and is therefore to be believed.

And of the Trinity, Jesus Christ is the living, historic witness. But for him, but for his coming, it would never have been known. There are Three persons in the Godhead—the Father, the Son, and the Holy Ghost. As in the established order of this formula, so historically, so in the progressiveness of revelation, "the Son," Jesus Christ, is presented as the central One, "in the midst." The doctrine seems pivoted in him; in him it is personally, visibly represented. "God was in Christ," to Philip, Christ says: "He that hath seen me hath seen the Father." In turn Christ is in the Holy Spirit; the Holy Spirit is a present Christ. Coming from heaven, he speaks, with backward reference, of the Father; with forward reference of the Holy Spirit. Of the three, it is the Son only whom the eye of man hath seen. On him, the second, middle person of the adorable Trinity, standing between the first and the third persons invisible, the eyes of men have rested. And in the world of glory, "They shall see his face." It will be the beatific vision.

2. God the Creator. This representation of God is abundant in the Scriptures. "In the beginning God created the heaven and the earth." "God created man in his own image."

We may refer to God's end in creation. It is his own glory; or the expression of the infinite perfections of his being. God's glory is essentially what God is; and all his creative acts are expressive of what he is. "The heavens declare the glory of God," so does everything which God has made. For this purpose he made the world, and all that is therein—to reflect or represent himself in outward forms. His everlasting power and divinity are perceived through the things that are made. Emerson somewhere calls the universe the veil or drapery of God's being. Goethe calls nature "the living garment which is always weaving for Diety in the whirling loom of Time, and by which we see him." While Pope defines the universe as—

"One stupendous whole,
Whose body nature is, and God the soul."

Especially God's glory is his goodness. We remember that when Moses besought him, "Show me thy glory," he said: "I will make all my goodness pass before thee"; as if that would be an answer to the prayer. And when the disclosure came, it was eminently of the holy moral perfections of God. With God as with man, love or holiness, "is the bond—the girdle—of perfectness." Eminently, then, God's chief end in creation is to illustrate his "goodness." Adapting the statement to the more distinctly personal attributes of God, it is to secure his blessedness by giving expression to his infinite love in acts accordant with his infinite reason. Or, by realizing the eternal thoughts or truths of his reason in acts of eternal love.

We observe the supreme loyalty of God to his chief end, in all his creative acts and provisions. Take, as especially presenting itself, the method or principle of the creation of man. We may think of God as saying within himself, "How shall I make man; what kind of a nature or constitution shall I give

him?" We may suppose with Leibnitz that he had all possible systems or methods before him; his knowledge of all things possible is a part of his omniscience. And out of them all he chose the method or system which would best declare his glory. A law of God unto himself is that of the superlative degree. It was this degree which he saw spread out before him when he took a final survey of "everything that he had made, and behold it was very good"—"good exceedingly."

Then we have the actual method or principle of man's creation. God was pleased to make man free, a creature to be addressed by influence, not by force; to endow him with moral agency, the capacity to be a subject of moral law; with the power of choice; if you please, of contrary choice. He gave him not only an intellect, not only sensibilities, but also a will, free to determine itself upon the presentation of motives, thus making him a morally responsible being. In this lies evidently a large part of what is meant by the statement that "God created man in his own image." He knew, of course, how man, how every man, would act, thus constituted; what would be the outcome in the case of every one of the system chosen; he could see the end from the beginning; but he chose the system, nevertheless, for the reason that to his infinite wit it would better declare his glory than any other.

Now we are to see this whole work of creation as having been done by Jesus Christ. "All things were made by him; and without him was not anything made that hath been made." He at least is to be seen as the great Executive of creation; as the One by or through whom all things were created. Also, for or unto him were all things made. He is to be seen as standing in the midst of the vast, multitudinous works of creation; these all proceeding from and centering around him.

3. Our next view is that of God as Governor; as Law-giver.

It is the view of God as absolutely, independently, the Sovereign Ruler of the universe. The view of him as upholding, preserving the world quickly merges into this; since it would seem that only in governing could he preserve it. But here at once the view becomes that of Jesus Christ, of whom it is said that "in him all things consist"; that he upholds all things by the word of his power. We may see a figure, perhaps, of his actually sustaining relation to the world in the old myth of Atlas supporting the globe.

We have the right of God to rule—the right also in Jesus Christ—in the fact that he is the Creator.

Then we have the fact of God's rulership; it is a fact. "The home of all law," says Hooper, "is in the bosom of God." God's bosom is his home. Though making man a free moral agent, God is sovereign still. Explain it as you will; its explanation is not laid as a burden upon any finite mind. The two truths exist harmoniously—God's sovereignty and man's freedom. The harmony is not less because we are not able to account for it. Yet also "Christ himself doth rule." "The government shall be upon his shoulders." God has given him "a commander to the people." "The home of all law is in the bosom of God," yet Christ "is in the bosom of the Father," revealing, administering all law.

Next, we have God's government administered according to an eternal and universal purpose; whereby is insured the eternal certainty of whatsoever comes to pass. God has a plan of governmental action, a guiding line of administration, an end in view on which his eye constantly rests, toward which his ruling movement is constantly directed. His will runs forward into the future, determining what it shall be—what it shall bring forth. In this sense he is truly said to foreordain all, even the smallest, events. It is here that predestination is to be recognized, which is that part of God's eternal purpose having respect to the acts and destiny of free agents. It has its basis and its meaning purely in the fact that God made man free. Knowing, as has been noticed, what would be the result in the case of every person of the system of free agency, he chose that system, and simply in so doing predestinated men to those results or moral conditions which in the use or abuse of the freedom given he saw would proceed from it. This is the whole simple philosophy of this doctrine as taught in the Bible. The doctrine should have no consideration save in connection with the original fact in which it inheres. Never should it be moved from its historical foundation.

The primary, controlling thought to be taken of God's government is that it is moral. We have God's providential government—his control in the sphere of outward things, by which is secured the certainty of events. We have also God's moral government, or God's action in declaring his will as the supreme law of rational beings, and in sanctioning the same by rewards and punishments. God's providential government is subordinate to his moral. No event is made to come to pass purely for its own sake. Every act of God in his providence is an expression of his moral perfections. As such it is a motive to holiness, and has its end herein. That eternal and universal purpose according to which God administers his government is not malign, but benevolent. It is one and the same, really, with his chief end in creation. It is a purpose to make all the acts and events of his government expressive of, contributive to, his glory. "I will make all my goodness pass before thee." In respect to its ultimate

end, the whole providential government of God may be regarded as a procession of panoramic exhibition of his "goodness." His purpose in every event, both of the history of the world and of the individual, is to advance the interests of holiness. Over him, on his throne, there is always the "rainbow, in sight like unto an emerald," significant of the holy moral principles according to and in behalf of which his government is administered.

"He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love."

And this, as in the hymn, is an ascription which may be made directly to Jesus Christ.

Thus we see that the government of God is in singular harmony with the significance of Christ's life and work. Its great purpose is directly represented in him. "He died to make men holy." We see him controlling the forces of nature on the Sea of Galilee; bidding the stormy winds and waves be still; so calming the fears of his disciples. The scene illustrates the constant regard of God, as the governor of the world, to the *summum bonum*, the true moral good, of his children. Christ stands for the moral, the holy, the heavenly; it is in these elements that the throne of God is set.

Accordingly we find, as the whole teaching of the Bible, that the whole requirement of the law of God centers itself in love. "Be ye holy, for I am holy," is in the voice that continually goes forth from his throne. And it is the echo of this utterance which we have in all the personal teachings of our Lord. The whole law is comprehended in one word, even in this: "Thou shalt love the Lord thy God with all thy heart." This is the one great command of God; also of Jesus Christ. And we find it sanctioned by the penalty of eternal death upon the transgressor. This penalty involves as its main factor spiritual death; by which we understand not a final extinction of being, but sinfulness itself, considered as involving an impotence for good; or the helpless, hopeless perversion or degeneracy of the soul from its true estate. While, as an incident in this result, is included temporal death. In the nature of the case, this death is eternal; it has in itself the germ, the certainty, of its unending duration. It cannot rise in glad deliverance out of itself. It cannot stop its own momentum.

We next observe man's condition under the law. Viewing this according to the line of historical order, we refer, first, to the original apostasy, the fall of our first parents by disobedience. I believe in such a fact. The story of man's first disobedience is not a fiction or a fable. Whatever may be thought to be its costume, the sad, substantial fact remains; "pity 'tis, 'tis true." Our first parents fell from the estate in which they were created. They became sinners.

In consequence, human nature became vitiated or corrupted from the start. God was pleased to make man a race. As a result, there exists the law of heredity; not only physical but moral tendencies are transmitted from parent to child. So it is that every human being is born with a depraved nature; there is a congenital propensity to sin. This is not the "hard saying," the artificial, arbitrary teaching of the Bible, which many suppose it to be. The Bible teaches it, indeed; yet philosophy teaches it just as really. It is illustrated in a thousand ways around us. By reason of the organic unity of the race, the evil consequences of Adam's sin come flowing down from generation to generation. In this sense only is the sin of Adam imputed to his descendants. It is not that all sinned in Adam; it is not that, by a divine decree, Adam was the representative of the race, the whole race to stand or fall in him. Into the fountain itself sink may be thrown, and then it will color the whole flow of the water. Or it may be thrown, at one point or another, into the stream; then it will color the water from that point. Had Adam not sinned, some one of his descendants might have, and by hereditary descent the race would have been corrupted from that point. It is not that we are punished for the sin of our first parents. Nor is it that we are held guilty, and shall be punished, for the evil tendencies with which we were born. Sin consists in sinning, in a known and voluntary disobedience of divine command, in intelligently and purposely giving allowance to the corrupt nature within. For this only will men be punished.

But now we note the actual universal fact of sin. All have sinned—all do sin—and come short of the glory of God. Intelligent, voluntary allowance is given to the corrupt nature within; the inherited evil tendency has free course to its realization. Whether it be the expressed, recognized light of the gospel or not, yet "light" enough is given to make this true of all men. From the beginning of moral action man's will is determined in the rejection of God; there is an entire destitution of holiness. The spirit of sin permeates the entire being and life. All, therefore, are justly accounted guilty, and are under condemnation.

Here, too, Jesus Christ seems to stand "in the midst." The fallen, sinful condition of man is the dark background of his presence and his work. The very glory of his life seems by contrast to make more evident the exceeding sinfulness of sin and the sinner's hopeless doom.

God the Redeemer. We come to the great subject of Redemption, which directly centres about

Christ, being "the redemption which is in Christ Jesus," and which consists of two general parts—Atonement and Regeneration.

First, we have the work of the Father in redemption; the work, really, of originating it. "God so loved the world, that he gave his only begotten Son." We have the origin of redemption in the love of the Father; in the eternal disposition of God to show mercy to sinners; not in any implacable or unipitying spirit toward them. It is not a system proceeding from some source outside of, or lower than, himself; it is no provision offered from without by which to purchase sinners from the fury of his vengeance. It is God's own thought, belonging to his eternal purpose of love. It is as old as his own eternity. The Lamb was slain "from the foundation of the world."

Second, we have the work of the Son in redemption, which is specifically the atonement. "God so loved the world that he gave his only begotten Son." God in the second person of the Trinity became incarnate, and by his humiliation, suffering and death made an atonement for sinners. That is, an equivalent was thus substituted for the punishment of sinners, in consequence of which all the ends of punishment could be secured; and the punishment itself remitted.

The necessity of the atonement is simply, by transfer, the necessity of punishment itself, if the sanctity and majesty of God's character and government are to be maintained. We have in the moral constitution of the universe the eternal distinction between right and wrong; we have the imperial supremacy of the law of right. One cannot be holy and sinful at the same time. Punishment must follow sin. Whatever, then, may show the necessity of punishment is of equal force in showing the necessity of an equivalent if the punishment is to be remitted. Can a person who has broken the law of God be forgiven and justified? That law in itself says, No. The atonement of Christ presents itself as an equivalent for punishment, whereby the obstacle to the sinner's justification inherent in the very nature and government of God may be removed, and the sacredness of his government at the same time preserved.

As an equivalent: Did Christ suffer the identical penalty due to sin? Of course not. That which is substituted is not necessarily—indeed cannot be—the same thing as that for which it stands, but another thing equal to it in all practical respects, answering fully the same purposes.

We assert the reality of the atonement of Christ. The cross is not a mere show. It is not a device gotten up for spectacular effect. It is not a grand "as if." It is a genuine expiatory sacrifice. To explain it purely upon the theory of "moral influence" is to vacate it of all the sublimity and dignity of its meaning; is to substitute semblance for reality; is to rob God of himself. Christ takes the sinner's place. His work is a genuinely vicarious offering of himself for the sins of the world. It enters into the vital personal relations of the sinner to God.

The merit of the atonement rests in the fact that Jesus was in the highest sense divine. If we ask what constitutes the worth of the sufferings of Christ, we are to find the answer in the dignity, the deity, of the incarnate person who suffered. Truly "the life and death of Jesus were those of a God"—of the only true and living God; else they have no redeeming, expiatory virtue. If we give up the supreme divinity of Christ, we have no atonement, no Saviour. His one atonement, as being truly God, is equal to the requirements of all mankind. He, as divine, could in dying "taste death for every man."

And he did. His atonement is not limited, but universal in its capacity. It is sufficient for the sins of the whole world. While for all the purely inherited results of the first transgression, it makes, and in the cases of infants and idiots will apply, ample cleansing provision. Just as much of an atonement is necessary for the salvation of one sinner as of a million. Not one can pass over the great gulf fixed save as it is spanned by the Bridge of Grace; but when that bridge is built, it may be used by an innumerable company—it may become the Bridge of Songs to ten thousand times ten thousand and thousands of thousands.

Yet, we are ever to characterize the atonement of Christ as a possibility.

Christ takes the sinner's place, we say; yet, only constructively, not in an absolute sense; not in a way which crowds the sinner out of his own place if he prefers to keep it. He suffers in a way altogether his own; he provides an equivalent, in the voluntary acceptance of which the sinner may be relieved from the suffering of his own punishment. He bridges the gulf; yet, one may still stay, if he will, on the side of woe. It is important that this aspect of the work of Christ shall be kept before the sinner's view. There is no compulsory element in the atonement.

We turn now to the work of the Holy Spirit in redemption.

This is generically the work of regeneration. It has respect to the human side of redemption, as that of the atonement has respect to the divine side. It addresses itself to the removal of the obstacle to salvation which exists in the sinner's own will; or which consists in the fixedness of his opposition to that which is holy. It seeks to illumine the mind, to vitalize the conscience, to soften the heart, to bring one to a new moral purpose and spirit. It is the direct application to the soul of the work of Christ. "The things of Christ" are the

materials which the spirit uses; the disclosure, the declaration of them is the Spirit's work.

Specifically, the work of the Holy Spirit consists, first, in regeneration itself. Here is that act or influence of the Spirit, by which one is "born anew," or made "a new creature." It includes the enlightening, convicting work assured by our Saviour when he spoke of the effect of the Spirit's coming upon "the world." Conversion is the answering agency of the sinner in regeneration.

It consists, further, in those immediate results of regeneration which are included in justification and in the Christian graces; the former representing the new relation henceforth held to God, the latter the marks or proofs of the new life in the soul.

It consists also in sanctification, or in the constantly nurturing, purifying work of the Spirit; whereby one is made to grow in the grace and the knowledge of Jesus Christ; a work which runs its parallel with the continuous life of the Christian, going on day after day, and which becomes complete in his perfection. It is here that the figure of the indwelling Spirit, as the vitalizing agency of Christian growth, has its fulfillment; while prayer, active obedience, watchfulness and other duties are forms of the individual's co-operation in the work.

Yet in all this work of the Spirit we have, after all, "Jesus in the midst." The three persons of the Godhead are never separated. Giving promise of the coming of the Spirit, Christ says: "I will come to you." Made "a new creature" by the Spirit, one is made a new creature in Christ. And in another form of statement, the indwelling of the Spirit is the dwelling of Christ in the soul—the believer's life-union with his Lord.

Next we refer to the work of man in redemption, or to the agency of the Church, which is the special organ or medium of the Spirit. It is an agency not to be overlooked. Persons themselves, when renewed and brought into a process of sanctification, are made use of in making known the gospel. The Church is the grand human instrumentality, established by God, for extending the benefits of redemption throughout the world. In its sacraments and services, in its use of the Bible and the Sabbath, in its preaching of the gospel, in the individual and associated efforts which it represents, it is the agency on which God depends for bringing the gospel into direct touch with the unsaved.

Between the Father, the Son and the Spirit on the one hand, and "the world," or the unregenerate part of mankind, on the other, stands this agency, as the line of communication through which the whole redemptive work is brought to bear upon "the world"; or as the leverage by which it is to be raised to a true estate. It is not forgotten that John says of Christ, "There was the true light which lighteth every man coming into the world." It is not questioned that, in consequence of redemption as the eternal purpose of God, a kind of nebulous light, a star-mist, as it were, of illumination has from "the beginning" rested over the world, yet not effectual in itself to redeem. So that those, even, who have never heard of Christ, bad as they are, may be regarded as better morally, as having somewhat more of sensitiveness to divine things than if Christ had never come. It may seem, too, that God in early times spoke directly to men, as to Abraham, calling them, in these instances, into an actual "newness of life," though it is likely that some form of symbolism was employed, the agency being often-times that of an angel in human form. But when we come to the plane of that full evangelical work of regeneration and conversion wrought under the influence of the Holy Spirit, it seems evident that the work is wrought through some instrumentality of the Church—that the Spirit does not act directly upon the world as such, but through those who already believe. We may regard this as a law of the practical working and progress of the gospel.

5. God the Judge. We reach now the final general view of the teachings of the Bible concerning God and moral things. Here, also, at once the view is that directly of Jesus Christ; the terms of the biblical teaching on the subject of the final judgment are largely those which connect that consummation with him. "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." "The Father judgeth no man, but hath committed all judgment unto the Son." "Before him shall be gathered all nations." "We must all appear before the judgment-seat of Christ."

The time of the judgment is to be associated with our Lord's second coming. His second coming will be "to judge the world." "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." His coming will thus follow the millennial period.

The issues of the judgment will turn upon the present life. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body." I find in the Bible no warrant for the belief that another period of probation, another offer of mercy, will be given to those here rejecting Christ, or not acting in accordance with the light they have. Its prevailing emphasis is of this life as the day of grace. "Now is the accepted time." It is to me, playing with edged tools; it is going

(Concluded on fourth page.)

Home Circle.

THE SONG OF SONGS.

I'm a man that's fond o' music,
An' w'en folks are not around,
I kin make our old accordion
Sneak a mighty takin' sound;
And the banjer hangin' yander,
With its gentle plink, plink, plink,
Pears to get plumb at the bottom
Of the deapest thoughts I think.

Does me heaps o' good on Sundays
Fore the prayer at church is said,
Jes to stand an' hear "Old Hundred"
Sartin' fur up overhead!
An' I most kin spy the angels
Leanin' 'cross the gate up thar,
When old Abram Blackburn's darter
Leads us in "Sweet Your o' Pray'r."

But of you sh'd want to see me
W'en I hev my broadest smile,
You must ketch me in the kitchen,
W'en the kittle's on the biler;
Fer I claim thar ain't no warblin'
Ever riz on red birds' wings
Thet kin holt a taller candle
To the song the kittle sings.

Seems ez ef my soul gets meller
In the kittle's first sweet note,
Till I fancy weddin' music
Screakin' 'tween the iron th'ot.
Seth times, ef I want my eyes up
I kin fahly 'pear to see
Old man Abram Blackburn's darter
Smilin' 'thoo the steam at me!

PUTTING BACK.

Standing at the bark Cuba's wheel, on the first evening out of Havana, I became interested in a conversation between the captain and mate.

Mr. Raynor had been speaking of having seen the Spaniard with whom we traded beat a poor negro with a hoop-pole.

"A year or two ago," he added, "when I came out of Havana, mate of the Columbia, we found a black fellow stowed away between decks after we got to sea."

"What did you do with him?" asked Captain Baker.

"Oh, we just carried him along to New York, and let him shift for himself. He seemed to be a good, capable fellow."

"There's where your skipper did wrong," said the captain. "I should have put back. If a man expects to trade at a port, he must do the fair thing in such matters."

"But," said the mate, "we had been out twenty-four hours, with a fair breeze. You wouldn't have put back in that case, would you?"

"Yes, I would," replied the captain, warmly. "I would have put right about. If I were to find a runaway slave aboard me, I'd put back if I had Barnegat Light bearing sou'west!"

It seems queer that the approach of an important incident, though with no apparent foreshadowing, should set people talking of things in that connection.

The very next morning as one of our tars was coiling a rope near the main hatchway, which had been left open to give our oranges air, he heard a scrambling sound at his elbow. Turning, he saw the head and shoulders of a very large negro working out from under the deck, the black hands clawing at an orange crate to help the body along.

"Hello!" said Jack, "what's coming now?" And everybody on deck, except the man at the wheel, came to look at the poor stowaway, who straightened his cramped limbs and stood up with a submissive, pleading face, as if afraid that his troubles were not yet over.

Mr. Raynor hailed him in Spanish, and the two went on with questions and answers that the rest of us could not understand. The mate was irritated, and turning to the crew, said crossly:

"Now, men, I'm afraid we're in for it. I wish I'd known better than to bundle himself aboard this bark! He belongs to Alvaro, that we had our cargo of. I've seen him about the mole. He's the same fellow I saw Alvaro fly at with a hoop-pole. I've got to let Captain Baker know what's up—there's no getting clear of that—but more likely than not he'll put back. Here he comes now."

The appearance of the captain from the cabin placed us all in expectation.

"What does this mean, Mr. Raynor? What have you got here?" he asked.

"This fellow just crawled out of the main hatchway," replied the mate. "Jack, here, thought the old Nick was coming."

Captain Baker looked fiercely at the poor black, with that searching, imperious glance which it is so hard to bear. "Why," he said, turning to the mate, "he's one of Alvaro's negroes. I know him well enough. He's got me into a fine scrape, indeed!"

"Well," replied Mr. Raynor, "I know it's rather provoking; but 'tisn't our fault. Here we are on the high seas; and I, for one, wouldn't care if he belonged to the Captain-General. I'm sure I shouldn't think myself bound to—"

"See all hands called, Mr. Raynor!"

"He's out of Spanish jurisdiction now, anyhow; and—"

"See all hands called, Mr. Raynor! Do you hear me sir?"

"Captain Baker, I—"

The captain's pump sole struck the deck with a force which must have given him a pain in the foot.

"Mr. Raynor, are you first officer of this bark? and do you understand the English language? See all hands called, I say."

"Go forward, you, Jack, and call all hands," said the mate, with a sort of jerk. "A-l hands, a-b-o-y!" roared Jack, at the deck-house door.

"Can't be possible, sir," the mate interposed, "you—"

"H-a-r-d-a-l-e-e!"

Down went the wheel, and the bark began to luff up.

"Wind dead ahead, sir! We shall lose a week's time," said Mr. Raynor. "My advice—"

"Tacks and sheets!"

The fore and main tacks and sheets were let fly, and everything thrown slatting to the wind.

"It's entirely needless, sir. Why not take the man along to—"

"Maintop sail haul!"

With a heavy creak the mainyard swung around in its slings.

"Here we were sir, with a good fair breeze, and might have been through the Passage—"

"Fore bo'lin' let go and haul!"

The head-yards were braced smartly around in obedience to the order.

"They'd never know how the fellow got away, sir. We ain't obliged to report him. And it seems to me—"

"All well your headbraces! Belay everything! Steady your helm there!"

"Captain Baker, I'm only mate of this bark, but—"

"Keep her full-and-by! d'ye hear? See the rigging laid up, Mr. Brockway!"

And Mr. Brockway, the second mate, grinning half in amusement and half in vexation at the scene between his two superiors, bestirred himself to clear the decks of the tangled coils of braces, bow-lines tacks and sheets.

There was no help for it. The bark Cuba was beating up toward the island for which she was named; and Mr. Raynor was mad enough to have kicked a ring-bolt with bare toes. As to the captain, he was sullen and unapproachable.

The poor slave himself seemed to comprehend the turn of affairs, and his features expressed a wretchedness painful to look upon. I thought of Alvaro and his hoop-poles, and wondered how many of them he would spoil upon the back of this stout negro upon getting the victim once more into his hands.

The weather came on blowy, the wind directly ahead, and our fellows predicted that we should be ten days in working back to Havana, from which we came in twenty-four hours. We put in reefs and shook out reefs, we set studding-sails, and beat and box-hauled about until all hands were disgusted with the captain's obstinacy.

At length, however, after a whole week of this tedious battling with wind and tide, the Moro-Castle was sighted from the top-gallant masthead, and being then early morning, there was a probability of our getting in before night.

We took first a long tack, and then a short one, and in the afternoon the great fortress loomed up only ten miles off.

But just then there rose over the land a heavy cloud, and a circle of blackness soon shut us in. The thunder, apparently no higher than the main truck, was awful. Yet there was very little wind.

Manuel, as the slave was called, lay stretched on the foot of the bowsprit, where it reached inboard under the top-gallant forecastle; the foremast hands were gathered in the waist, while the captain and his two mates stood just in front of the cabin, which was a house on deck.

The sharpness of the lightning surprised even the old salts, and at length a tremendous bolt appeared to burst like a shell upon the after part of the vessel.

It prostrated the whole crew, split the mizenmast into three pieces, and completely wrecked the cabin.

For a few moments we lay in a stunned condition; then one after another of us began to revive. Yet it was only to realize our helplessness, for our limbs seemed partially or wholly "asleep."

Every one has experienced this sensation when his arm has been resting over a chair-top, or his lower limbs across the back of a settee.

Presently there was an outcry, denoting that there remained some one whose voice at least was not paralyzed. It came from the captain; but as two or three of us struggled to our feet we saw that he was wedged between the wreck of the mizenmast and a broken portion of the cabin.

We got up but fell down again. In our present condition it would be impossible to relieve him, though he seemed to be suffering greatly. All we could do was to pull ourselves along on the deck.

"It's squeezing me to death!" he said; "I can't live long in this way!"

And reaching him, we tried feebly to remove a large splinter that pressed his neck, while the main body of the topmast seemed to be crushing his knees. Our benumbed hands could not start the firmly wedged wood; and indeed every roll of the vessel made us totter like infants.

But all at once there was a splutter of bare feet close to us, and the six-foot figure of Manuel bent to the broken spar. He seemed physically, at least, to have been wholly unaffected by the lightning.

Yet even his strength could not in this way relieve the prisoner, and he ran for a captain bar. In his great black arms this seemed the lever of Archimedes. The heavy topmast started, its foot slipping along the deck, and the captain moved his legs. Then the splinter at the neck was torn away, and the skipper of the bark Cuba was free.

The thunder-storm had been of only a few minutes' duration, and now there set in a dead calm.

During the succeeding night Mr. Raynor, Mr. Brockway, and all the foremost hands so far recovered that in the morning we were enabled to clear the wreck, the Cuba having been trans-

formed from a bark to a brig. By this time the wind had sprung up, blowing a fresh breeze.

"Mr. Raynor," said the captain, who was still suffering greatly in his neck and knees, "fill the vessel away, get all sail on the two masts we have left, and make just as straight a wake as you can for Sandy Hook."

"There's the Morro in plain sight," I heard the mate say to Mr. Brockway; "but I guess the old man has had a kind of physic that has taken all such stuff out of him."

We had a short run to New York, during which Captain Baker was most carefully nursed by black Manuel, until a real affection appeared to grow up between the stern shipmaster who recovered his health and the simple slave who recovered his freedom.

Nor did either the captain himself or the owner of the vessel neglect the generous-hearted fugitive after our arrival. They are still among Manuel's best advisers and patrons.—*Harper's Young People.*

THE SMOKE NUISANCE.

Pullman palace cars are greatly increasing in number and elegance, but the smoke nuisance increases in about the same proportion. In almost every case one or more men will be found to poison the atmosphere with the fumes of tobacco. Not only is this a nuisance to the women, but to very many of the men. Mr. Pullman is reported as saying recently that they had "ten men to one woman," and they must provide for the men. But our experience is that to at least one-half the men the smoke is as much a nuisance as to the women. What shall be done for these men? During the summer we have been almost driven out of the cars by the poisonous fumes of smoke, and smokers seem to think that they who do not smoke have no rights which they are bound to respect. This will apply to steamboats as well, and with even greater force. The smokers select front seats, where the wind will carry the vile odors back into the faces of men and women alike. If there be no other way to prevent this, let the owners of the boats set apart a place where the men who will smoke may have it all to themselves, and let those who do not smoke have some place from its contaminating influence.—*National Temperance Advocate.*

The Saracen brides used to wear orange blossoms as an emblem of fecundity. In that sense it is peculiarly appropriate, as both blossoms and fruit are often on the tree at the same time. The same emblem may have been occasionally worn by European brides ever since the time of the Crusades; but the general adoption of orange blossoms for brides is comparatively a modern practice, probably at first adopted because the orange flower was rare and costly, and it has always been the custom to be expensive at weddings. The orange blossoms were found appropriate and suitable, the sentiment under which it was used by the Saracens was approved, and it became the fashion for brides to wear the orange blossoms. The orange fruit was brought to England as early as 1290, but it was a long time before there was really any cultivation of the orange. The tree is supposed by many to have been brought into England by Sir Walter Raleigh, and the statement is made that it was not adopted from the Saracens, but probably from India, or at least from the far East. It owed its adoption at first to the fact that it was both a rare and a scented flower, and was introduced without any reference to its symbolism.—*Lippincott's Magazine for September.*

THE ENFORCEMENT OF SUNDAY LAWS.

There has been a notable revival in different parts of the country, the last few months, in the enforcement of laws prohibiting the sale of liquor on the Sabbath day. The saloon element has gradually encroached upon the domain of the Sabbath till it bids defiance to law and order statutes, and flaunts its shame and lawlessness in the face of the entire community. Baseball games have also become common in some cities on the Sabbath, till the better element has risen up and demanded the rigid enforcement of the law. In Cincinnati, St. Louis, Chicago, Minneapolis, New York and other cities, there is more activity on the part of police officials, and in many instances there is marked improvement. Let every friend of law and order all over the land give aid and encouragement, sympathy and support to every effort to enforce what restrictive laws we have on the statute-books. Thus and thus only shall we be prepared for stronger prohibitory laws in the future.—*National Temperance Advocate.*

How important for each one of us, seeing that we are utterly impotent in the hands of the "strong man armed," if once we fall into him—how important that we should be living a life of faith! In other words, that the One stronger than the strong one should be before us, should be beside us, should be within us, all the day long, so that when the tempter comes he may have nothing ready for him in us; but, on the contrary, may find the fortress held and kept against him by that one only Divine, Omnipotent, Eternal One, who vanquished him once, twice, thrice—in the body in the wilderness, in Gethsemane, on Calvary; who vanquishes him still a thousand times in each hour and each moment of all those centuries in the souls of them that believe!—*Vaughan*

HEAVEN-REACHING WORSHIP.

The only worship which reaches God in heaven is that which comes from our hearts; merely to say or sing words of praise and prayer is no use at all. There is an old legend which illustrates this. A number of holy, God-fearing old men agreed once that they would live together in a hut just outside a large forest, and would spend their time in doing acts of kindness to the sick and poor who live around them. Every morning they met together to worship God, and as they had no church to go to, they held their service under the green trees of the forest. But they were quite old; they could not sing well, so how were they to manage the musical part of their service? This difficulty they settled by agreeing to read all of it except the *Te Deum*. "That glad psalm of praise we must sing," they said to each other. And so morning after morning they sang, "We praise thee, O God;" and their voices were so cracked and harsh and out of tune that the little birds even would fly away when they heard the discordant sounds.

One day a tall, fair youth came to the door of their hut and said he wanted to join them. Finding he had a beautiful voice, they gladly agreed, for, they thought, "he will help us with his singing." The next morning, as the *Te Deum* began, the boy's voice rang out clear and sweet and bell-like, the old men stopped singing to hear it, and the little birds flew back to listen. But that evening an angel came down from heaven and said: "For six months songs of praise and gladness have reached the throne of God from this forest; to-day there is silence, why is this?" And then the old men found that the youth had been thinking only of his beautiful voice while he was singing, and they remembered that they, too, had so much admired his sweet notes that they had forgotten all about God or the words of praise that were being sung. And that was why no sound had reached the throne of God; for he only hears the praise that comes from our hearts.—*From Hearts and Lives Given to Christ.*

DEVOTIONAL READING.

A generation or two ago Christians used to read a great deal of literature of this sort. Some, indeed, read little else. But now the habit has fallen so much into disuse that many professors of religion never open such works, and the most devout read them far less than in the days of our grandfathers. We fear, too, that the change in question in many instances also is because of the existence of more superficial religious convictions.

However it is to be accounted for, we are clear that on the whole it is a change for the worse. Those Christians who make a practice of reading such devotional literature regularly—even if they give to it but a few moments a day—almost always, so far as our observation enables us to judge, are decidedly the most consecrated and useful. Many of the greatest minds in human history have left their noblest thoughts for our use in this form and no other. And there is no other reading, except that of the Bible itself, which is so helpful to the development of a genuinely Christian character; while no one else is so sure to love the Bible, and to read it attentively, as those who have learned to love other spiritually helpful volumes.

Is there not a work to be done in this direction, especially by all who have the responsibility of guiding the Christian growth of the young? Should not more emphasis be laid upon the value to every believer in Christ of such books as Thomas à Kempis' "Imitation of Christ," George Herbert's poems, Bishop Wilson's "Sacra Privata"—especially suited to ministers, and Professor Phelps' "The Still Hour," etc.—*St. Louis Christian Advocate.*

How different is peace from happiness. Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us as spiritual beings and the Father of our spirits. The one is changeable as the objects or circumstances on which it, for the moment, relies; the other is as unchangeable as the God on whom it eternally rests. We may thus possess at once real happiness and real peace, yet either may exist without the other. Nay, more, happiness may be destroyed by God in order that the higher blessing of peace may be possessed; but never will he take away peace to give happiness. Happiness without peace is temporal, peace along with happiness is eternal.—*Dr. Norman M'Leod.*

If a man has a statue decayed by rust and age, and mutilated in many of its parts, he breaks it up and casts it into a furnace, and after the melting he receives it again in more beautiful form. As thus the dissolving in the furnace was not a destruction, but a renewing of the statue, so the death of our bodies is not a destruction, but a renovation. When, therefore, you see as in a furnace our flesh flowing away to corruption, dwell not on that sight, but wait for the recasting. And advance in your thoughts to a still higher point—for the statutory casting into the furnace a brazen image but makes a brazen one again. God does not thus; but casting in a mortal body formed of clay, He returns you an immortal statue of gold.—*Saint Chrysostom.*

In New York and Brooklyn there are thirty-five schools for Chinese with an average attendance of 700.



MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCORFULA

NO MAN CAN DO JUSTICE TO THE ESTEEM IN which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing humors, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it externally, and CUTICURA RESOLVENT, the New Blood Purifier, internally are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston Mass.

Send for "How to Cure Skin Diseases." Pimples, blackheads, chapped and oily skin, etc., prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

SAFES!

DIEBOLD

Safe & Lock

COMPANY.

Safes of Every Description.

FIRE PROOF, BURGLAR PROOF,

AND FIRE AND BURGLAR PROOF,

VAULT DOORS, ETC., ETC.

Correspondence solicited.

C. B. PARCELLS,

AGENT FOR PACIFIC COAST,

221 California St., San Francisco.

EDWARD CARLSON, President.

J. F. CURRIER, Vice-Pres. & Sec'y.

THE CARLSON-CURRIER

Silk Manufacturing Company,

MANUFACTURERS OF

BELDING BROS. & COMPANY'S

SILKS.

MILL: OOR. STEVENSON AND ECKER STREETS.

Salesroom:

2 Sutter Street, San Francisco.

W. W. CHASE & CO.

Commission, Wholesale and Retail

Dealers in

HAY

AND

GRAIN

AT OLD STAND,

1912 MARKET STREET,

SAN FRANCISCO.

Jos. R. Cowen, D. H. Schuyler, J. W. Porter

Schuyler & Armstrong, Phila.

Cowen, Porter & Co.,

FUNERAL DIRECTORS

118 GEARY ST., SAN FRANCISCO,

(Opp. Starr Kings Church.)

Originators of the Parlor and Receiving

Vault System.

Closets to Conceal Goods.

Telephone No. 5187.

Finest Funeral Furniture on the Coast,

100ct-4.

WILLIAM H. PORTER,

Undertaker & Embalmer,

118 EDDY STREET.

(Nearly opposite the Panorama, between

Mason and Taylor.)

ATTENDANCE DAY AND NIGHT.

Everything requisite for funerals on hand.

Preserving remains without the use of ice a

specialty.

WILLIAM H. PORTER

116 Eddy Street, San Francisco.

Congregational Directory.

CONGREGATIONAL CHURCHES IN SAN FRANCISCO.

FIRST CHURCH—Southeast corner Post and Mason streets. Rev. Charles D. Barrows, D.D., Pastor. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30; Chinese school, 5 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

PLYMOUTH CHURCH—Post street, between Buchanan and Webster. Rev. W. H. Bondar, Pastor. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-schools at 9:30 A. M. and 12:30 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

THIRD CHURCH—South side Fifteenth Street, between Valencia and Mission streets. Rev. J. A. Cruzan, Pastor. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

FOURTH CHURCH—South side Green street, between Stockton and Powell streets. Rev. H. H. Wilcox, Pastor. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

BETHANY CHURCH—Bartlett street, near Twenty-sixth street. Rev. W. C. Pond, Pastor. Sunday services, 11 A. M. and 7:30 P. M.; Sunday-school, 12:30 P. M.; Chinese school, 6:30 P. M. Prayer-meeting, Wednesday, 8 P. M.

OLIVET CHURCH—Southwest corner Seventeenth and Noe streets. Rev. Charles F. Wood, Pastor. Sunday services, 11:00 A. M. and 7:30 P. M.; Sunday school, 1 P. M. Prayer-meeting, Wednesday, 7:30 P. M.

SWEDISH CHURCH—638 Jessie street, between Sixth and Seventh streets. Rev. C. Anderson, Pastor. Sunday services, 11 A. M. and 7:30 P. M. Sunday-school, 9:30 A. M. Prayer-meeting, Tuesday and Thursday, 8 P. M.

PILGRIM CHAPEL—Edinburgh, near Persia street. Sunday-school at 2:30 P. M.

OCEAN VIEW CHAPEL—Broad avenue, near Capital street. Sunday service, 11 A. M. Sunday-school at 12:30 P. M.

SEVENTH AVENUE CHAPEL—Corner Seventh and Clement avenues. Sunday-school at 8 P. M.

PIERCE-STREET CHAPEL—Northwest corner Pierce and Green streets. David M. Gove, Sup't. Sunday-school at 3 P. M.

CONGREGATIONAL MINISTERS' RELIEF SOCIETY OF CALIFORNIA.

Rev. J. C. Holbrook, D.D., President; Rev. J. H. Warren, D.D., Secretary; A. Van Blarcom, Esq., Treasurer, 308 California street, P. O. Box 2085, San Francisco, Cal.

W. H. M. U. FOR SOUTHERN CALIFORNIA

President, Mrs. Emma Cash, 927 Temple street, Los Angeles; Vice-President, Mrs. John P. Stearns, Santa Barbara; Secretary, Mrs. H. R. W. Bent, Box 442 Pasadena; Treasurer, Mrs. H. W. Mills, 217 South Olive street, Los Angeles.

The Pacific.

No. 7 Montgomery Ave., San Francisco, Cal.

TAKE NOTICE—LIBERAL OFFER.—Any person sending us \$7.50, with three new names, shall receive four copies of THE PACIFIC for one year. THE PACIFIC is not published to make money or pay salaries, but solely to help our Master's work. If you are not a subscriber, send your address, and pay \$2.50 at any time within three months. It will pay you and yours well.

Subscriptions for THE PACIFIC will be received at the drug store of W. M. Seabury, 859 Market street; also at the drug store of David M. Gove, northwest corner of California and Fillmore streets; also by T. P. Strong, insurance agent, 470 Ninth street, Oakland.

WEDNESDAY, - - OCTOBER 16, 1889

The missionaries of the American Board in Japan have sent on a memorial to the Board asking for thirty-five new missionaries, and they show the most pressing calls coming up from most important cities that are wide open for occupation. It is gratifying to note that the theological seminaries in our country are having large classes to enter. But Japan cannot wait for three years, even. Right away the exigency calls.

Some of the Romanist clergymen and laymen in America are wont to claim special attachment to Republican institutions and that form of government. But the attitude of clericals in France toward the Republic there is not calculated to increase our confidence in the tendency of clerical influence toward a free polity. The Minister of Justice was obliged to issue an address to the clergy, warning them that the law forbids the priests from using their priesthood to antagonize the government or to control elections.

There is a brief article in the September number of *Blackwood's Magazine* entitled, "Lepers at the Cape; Wanted, a Father Damien." Why not say: "Wanted, a Hawaiian Government. Prompted by Protestant Missionaries?" For that government was doing its best for the lepers of Molokai long before Father Damien went there. Protestant ministers have diligently used all the possible prophylactics or preventives, and so far have escaped the contagion of the leprosy. Father Damien went there and did not use all the possible prophylactics, took the leprosy, and died. Why should the Lord's servant who died thus be extolled above the servants of the Lord who preceded him, and who are providentially spared to do still longer their self-sacrificing work?

Amid these sunny, soft, serene days or autumn, when so much of the verdure is still fresh and shining, and the loveliness of the fall flowers is untouched by a blight, and the roses bloom on as if it were spring, and the morning songs of birds are as blithe as ever—it is difficult to perceive that nature wanes, that vitality wastes, and that the year is slowly dying. Just so it is with how many of us, who are passing down the declivity of years. Time deals gently. Frosts are few. A genial climate refreshes. The flesh is soft. The skin is smooth. The color is good. The muscles are flexible. The pulses bound, and the vigor is well retained. But still, the nature wanes, the vitality wastes, and we are slowly dying. Not all of us can even survive the century soon to close. Yet, whatever "heart failure" shall come to us, sooner or later, we may have a heart that shall live forever; because its life is hid with Christ in God.

We have seen the report, in a San Diego paper, of the recent celebration of the golden wedding day of Dr. L. C. Gunn and wife, formerly of this city. A notice of this event appeared in THE PACIFIC last week. And this reminds us that no one has reported for our columns the reception, of September 20th, in honor of the fortieth anniversary of the marriage of the Rev. Dr. S. H. Willey and wife. Such an oversight may be owing to that infirmity of forgetfulness which steals over those who are beyond the "grand climacteric" of our mortal life. We are assured that the reception was a delightful one, full of revered memories, glad recognitions, hearty assurances and fervent good wishes. The famed Ralston mansion (in which Dr. Willey is now the proprietor of an educational institution for young ladies), with its spacious apartments and their beautiful decorations, was well filled with guests, who were entertained by one another, by the singing of the "Campbells," Mrs. Little and others; and who were in due time served with plentiful refreshments. Elderly

people were perhaps in the majority; and there were couples with silvered hair who reminded the veteran minister that he had married them, so, and so, more than thirty years ago. A few, also, of their brother pioneers of '49 were there to greet the pioneer couple. Only one of them all had met Dr. and Mrs. Willey, in their home at Monterey, during the first year of their married life. The Rev. S. V. Blakeslee, who officiated at the wedding, passed into the skies some years ago. Three of their children (now residents of this city) were present, and two were far away. The older readers of THE PACIFIC need be told nothing about Dr. and Mrs. Willey. They have been here, and in this vicinity always. Leaving out fractions, their fields of labor have been ten years in San Francisco, ten years in Oakland, ten years in Santa Cruz and ten years in Benicia. They are still a hale, hearty-looking and happy pair. The years sit as lightly upon them as upon the most favored of the early comers, whose home has been so long beneath these genial skies. THE PACIFIC has reason to be grateful for the life and work of Dr. Willey through all the years it numbers. For he was one of its originators, and has been one of its most steadfast friends, and has written enough for it to fill hundreds, if not thousands, of its columns, and it has never gone to him in vain when it was in need of special contributions. So THE PACIFIC joins in the general acclaim of congratulations and good wishes. Its sentiments do not abate. It is just as hearty and enthusiastic as if it had said its say three or four weeks earlier in this autumn time.

There was a "most exceptional unanimity of thought and plan on the great topics of debate. This was nothing less than marvelous, in view of our recent serious division over the Union question." Such is one of the comments of an excellent missionary of the "American Board," laboring in Japan, concerning a recent general gathering of the missionaries there, for conference and encouragement. Now, in our judgment, that meeting was a great deal better one than could possibly have been held had the proposed "Union" been consummated, and had these good hard-working brethren been carried over into the bondage and domination of another body of men whose education tends to render them dictatorial, overbearing and self-willed. Had they and all the Congregational churches been drawn over and immersed in the proposed "Union," they would have weakened themselves, lost something from the respect of most of their friends in America, and would finally have lost in a measure their own self-respect. But the reaction upon themselves would have grown into but a slight form of evil, compared with the embarrassments, injuries and hindrances which the proposed "Union" would possibly have inflicted upon the cause of missions and the progress of the Redeemer's kingdom in the Island Empire. We trust our brethren will not pause a moment to grieve over the lapsed project, but will keep on with the grand appeal for help they are making, and push on with all their might to the possession and conquest of the land in whose welfare they are investing their lives, their fortunes, and their loves.

A full report of the ninth Annual State Convention of the Young Men's Christian Associations is published in another column of this paper. The aggressive work which is being done among young men in connection with these Institutions is indeed an encouraging sign of the times. The Association has had a steady growth, and in nearly all the larger cities of the State there are flourishing Associations, many of them owning buildings with all the appointments for carrying forward the five-fold work. The Young Men's Christian Association is becoming a mighty power throughout the land, and is recognized by all as an indispensable organization for the moral elevation of young men, standing between the great mass of our unchurched citizens and the monster temptations which confront them, especially in large cities. The work of the Association throughout the State has the unqualified indorsement of all our citizens. The workers in these Associations are loyal to the Church and allow no part of their work to interfere with the regular work of the Church. They commence the work for the new year under encouraging auspices. The Convention next year will be held in San Diego.

A glad surprise comes to us this week in the report that not only South Dakota, but also North Dakota, has gone for Prohibition. The *Advance* says: "The liquor men were particularly unfortunate. Thinking their cause safe in North Dakota, they concentrated their forces on its southern neighbor and namesake, with the result that prohibition is carried in both States."

REV. W. M. KINCAID'S RESIGNATION.

At the close of the service last Sabbath morning in the First Baptist Church in this city, Pastor Kincaid read his resignation, which we herewith publish. We sympathize with the Church, we are very sorry to lose this excellent brother from the ministry in this city, but we honor him and rejoice in the step which he has taken. No minister among us has been more faithful to the work given him to do, and hardly any one has been more successful than our brother during the more than eight and a half years of his ministry in San Francisco. But he is yet in the prime of life, and with the rich experience of the past, we believe a still greater work is before him in the larger field to which God will call him.

To the Members of the First Baptist Church—MY DEAR PEOPLE: For many and to me wise reasons of both a general and personal character, I desire this morning to present to you my resignation as your pastor. It is no hasty action I am taking. Slowly, and after much prayer and deliberation, the path of duty has been made plain. I do not leave you because I have grievances, or because of any trouble or divisions in the church; I have had your co-operation in my work to an extent that few pastors enjoy. From the great majority of you I have received only sympathy and kind words, and courteous treatment; but, feeling as I do about the work needed to be done here, and with my views upon denominational questions, I cannot longer remain as your pastor. My duty to myself and to you makes the change necessary.

In parting with you a few weeks hence, it will be with a heart full of love and sincere gratitude for what many of you whom I face to-day have been to me and mine. To you I appeal to cherish, with all the affection and appreciation possible, the nearly nine years of service which I have tried to render you, unselfishly, untiringly, and in the name of the Lord Jesus. The time has not yet come for me to say farewell. That word must soon be spoken and spoken forever, so far as this world is concerned. Let us cherish the few weeks that remain before we part. Let them be a season of peace and tenderness and love.

The mutual service on which we look back is too precious to be otherwise than tenderly remembered. The ties that have bound us together have become too sacred to be sundered with other than prayerful and loving hearts.

I shall never forget what you have done for me. Wherever I may go, my heart will always turn toward you; and I shall never cease to pray that you may persevere to the end, and by Divine grace be enabled to keep your loins girded and your light burning, and yourselves like unto those that wait for their Lord. As it will be necessary for me to remove my family to the East before winter in that section sets in, I ask that my resignation be accepted, to take effect on Sunday, November 10, 1889. And now, my dear people, "The Lord bless you and keep you; the Lord cause his face to shine upon you, and be gracious unto you; the Lord lift his countenance unto you and give you peace." Amen. Yr. Brother in the Gospel of Jesus Christ. W. M. KINCAID.

SAN FRANCISCO, Oct. 13, 1889.

CONGREGATIONAL MINISTERIAL AID SOCIETY OF CALIFORNIA.

It will be remembered that the General Association of this State recommended that each of our ministers and such laymen as were disposed to do so should contribute, at least, one dollar a year to the treasury of our Ministerial Aid Society, and that churches should each take an annual collection for the same object. The financial year will close with the meeting of the General Association, Nov. 5th. Contributions may be sent directly to the Treasurer, A. Lines Van Blarcom, Esq., No. 303 California street (P. O. Box 2085), or to Dr. Warren, 7 Montgomery avenue, the Secretary. It is hoped to reach the \$1,000 limit this year, which will make the fund available.

JOHN C. HOLBROOK, President.

The annual meeting of the Mokolunne Association of ministers and churches will be held at the Congregational church, Stockton, November 4th (Monday), at 2 P. M. The object of this meeting is the electing of officers and the transacting of business. Churches within the bounds of this Association should instruct their delegates to the General Association to act as delegates to this Association. Ministers and delegates should plan to reach Stockton by the morning trains. Lunch will be provided, and the business of the Association transacted so that the delegates can take the evening train south and reach Tulare in good time for the General Association.

Rev. L. T. MASON, Clerk of Association.

Dr. Edward Henry Fairchild, for twenty years President of Berea College, Kentucky, died October 2d, aged 73 years. He was born in Stockbridge, Mass., and graduated from College and Seminary at Oberlin. He had the courage of his conviction, and well served his day and generation.

Our city Supervisors have passed a slogging ordinance, providing an annual license of \$3,000 from all athletic clubs which give sparring or boxing exhibitions, and regulating the size of gloves at five ounces.

A STATEMENT OF FAITH, WITH SOME OUTLINE OF PRACTICAL METHODS.

(Concluded from second page.)

where God in the guidance of his word has not led the way; it is giving a human voice to the silence of Scripture, or to its withholding of definite, affirmative instruction on this matter; it is being wise above what is written by those to whom alone authority has been given to write concerning the great things of the hereafter—to teach that in another world there will be another opportunity for man to rectify his relations with his Maker. Upon a single confessedly obscure text in Peter's first epistle, I do not feel myself justified in raising an encouragement before the sinner that the gospel will be preached to him in the future world. The Sabbath does not come often enough; my own life and the lives of my hearers are not long enough to allow me to "play with shadows," or from any obscurities of the inspired writings to draw inferences or set forth speculations whereby any may be led to neglect the present salvation. Unless in these writings the doctrine of a probation after death is made absolutely clear and certain, it is a doctrine which I am not to "know" in my preaching.

It remains only to add that the issues of the judgment will be everlasting. In fact, as in phrase, that judgment is final. In the case of the righteous the issue is everlasting life. In the case of the wicked the original penalty of eternal death upon the transgressor reverts with intensified force, being laden with the added condemnation of a final rejection of Jesus Christ. It is everlasting punishment. The character is hopelessly fixed in the love of darkness rather than light. "He that is unrighteous, let him do unrighteousness still."

This, then, is my faith. "I believe—Christ; therefore, I believe these things; for they are inseparably connected with him. He is 'in the midst' of them. They are the circles of doctrine drawn around him; and I cannot take the center without its circles. I believe not these things apart from him; nor him apart from them. They seem to be set in his personality; to grow out from it. He is the vine; these are its branches. So believing, my faith becomes the humble, adoring worship of 'Jesus in the midst.'"

OUTLINE OF PRACTICAL METHODS.

This being the doctrinal basis on which I present myself before you, I believe in erecting upon it a pulpit; or in preaching the faith which this I declare. The official preaching of the gospel is of divine authority and requirement. It hath pleased God to manifest his word through preaching. "How shall they hear without a preacher?" First of all, and chief of all, the minister of the gospel is to be a preacher of it; he is to minister to by preaching it. This is the grand terminus ad quem of his "call." He discredits himself as having had a call to the ministry, and casts the shadow of this discredit at the same time upon his Lord, if he puts the preaching of the gospel, in the pulpit, on the Lord's day, and the always necessary preparation for it, in any secondary place; or allows it to be subject to any dictate of convenience or haphazard opportunity; or if he gives himself to any Athenian-like dissipation of gossip in the market-place. It is no help to him or his work, in the estimation of people whose respect he cannot afford to lose, to be seen at any and all times on the street. I say, for myself, that if there is a time for everything else, as Solomon says, there is also a time for study; a time, which by the stern insistence of will, is to be sacredly fenced about, and is not to be broken in upon by the minister's people, save for necessary cause. This, for me, has always been the forenoon, and is still to be. The pulpit is to be the minister's throne; that is, the throne of Christ on earth, where and whence the soft yet mighty touches of Christ's rulership shall be felt upon the hearts and the consciences of men. He is to mass and center all his energies in preaching; and is to seek, not his own glory, but his Master's, the highest altitude of the best he can do, every time. He should not preach any poor sermons. However "genius" may be defined, it is unworthy of itself, it makes a spurious, a surreptitious use of the name, if it indolently yields itself to caprice or mood and strikes twelve only once in four or five weeks.

Carlyle well defines it as "the infinite art of taking pains." Let not the preacher demean himself or his office by impregnating the atmosphere of the house of God with the musty smell of old sermons. A man's mind, if of much worth, is kaleidoscopic; is constantly seeing the truth in new forms and aspects and applications, while yet it is ever the old, old truth and story of the everlasting gospel, and his preaching is to be like the turning of a kaleidoscope every Sabbath before the eyes of his people—in which they shall see a combination, an adjustment of the truth which they never saw before, and probably will never see again; and the expectation of which, in the unique beauty of it, will make them feel that they cannot afford to be absent from a single service. Let there be no trouble, no worry; the new form will come if the minister studies, and, if studying, he holds his mind open towards heaven, that God's thoughts may drop down into it. There is no "dead line" for any minister, save that which he draws for himself. The much talk about this has been almost a libel upon our congregations; it is a wonder that they have borne it so patiently. More has been said and written about it by the

ministers than by any one else. Let the minister—I speak only for myself—keep himself young and fresh, seeking ever that "elixir of life" which is in God, so that "thy youth is renewed like the eagles;" let him show an Issachar-like understanding of his times, adapting his utterances to the needs of the hour, and to the present pressing demands of human souls; let him, whether using a manuscript or not—better not—show himself to be "alive with God;" and people will forget to wonder how old he is; he will not pass the "dead line" till he passes the line between earth and heaven. At the same time they will not be easily consulting their watches to note if the minister preaches a minute over the half hour. I know no chapter and verse directly commanding this limit, while I think it a good one to observe as a general rule. But, "I magnify my office," I emphasize the dignity of its claim, to this extent, that if the sermon is a few minutes over this limit, no apology need be given or expected. Often it may suitably be less than this. But whether less or more, if the sermon shows careful preparation, and that the preacher stops when he gets through, making conscience of his work, it is its one sufficient answer to any question of length. If one would do anything he must have time to do it. It may well be doubted if what is sometimes fitly called the "sermonette," holding but a secondary place, if even that, in the service, can be expected to fulfill the idea of our Lord to save the world through preaching.

The ministry thus maintained is to address itself to persons of every age and estate, in so far, at least, as discriminations based in the more temporal and outward conditions of life are to be made. The word of truth is to be rightly divided; to every one—to children, youth and age—a portion given in due season. Feeding the sheep, one is not to forget to feed the lambs.

Also, the pulpit is to be a watch-tower of world-wide outlook. Standing, as it does, in the name of Him who said in prophecy, "Look unto me and be ye saved, all the ends of the earth," its occupant is to draw a circle around it not less than 8,000 miles in diameter. It is to have a thought as inclusive as was the love of God, who so loved the world that he gave his only begotten Son to save it. All the great missionary enterprises of the Church should find in him "a voice, a persuasive voice." Being a Congregationalist, the seven societies of his denomination should be regularly and intelligently presented and commended to his people for their contributions. This should be done whatever the financial ability of his church—"he that watereth others shall be also watered himself"—and should be done, whether his people desire it or not. No pulpit stands for itself or for the exclusive interests of a local church. Every church is for Christ and its own community, indeed; yet also for Christ and the world. It is to be a centre whence radiations of sympathetic missionary interest shall go forth to the uttermost parts of the earth.

As a necessary auxiliary of this chief central work of preaching the gospel, every preacher is also to be a pastor. There must be personal work. The appeal of the pulpit should have the constant reinforcements of the hand-to-hand individual appeal. The preacher should seek and find opportunities for personal conversation with his people, younger and older, concerning the great claims of the gospel. Let this be done judiciously, kindly, usually in private interview, but let it be done. He should also engage himself in systematic visitation. Under his lead and arrangement the church should be a church visitant, its members organized for this work, each one a "chosen vessel" bearing the name of Christ from house to house; not circumscribing this work within the known families of the congregation, but having a special thought for the non-church going families of the community, and visiting them. Yet the pastor should do this work also, as far as possible. And speaking for myself, and in suggestion of my habit in the prosecution of pastoral work, I would say that the calls of the pastor should not be of the simply social kind, but should have constantly in view the great end of his whole ministry. The social element will come in, of course; the pastor must be acquainted with his people; but yet not simply for the sake of knowing them, but to make the acquaintance a means to their spiritual good. Let him not show an undue professionalism, but let him not lose sight of the fact, and let him see that his people do not lose sight of it, that his calls have a special significance—a distinct part of his ministry. It is thus demeaning to the pastoral call, if it is occupied mainly in talking about the weather, or the latest piece of trivial news, or about other people in the church. If it have no higher aim than this, it might better not be made. Let it be an occasion for interview concerning the high things of spiritual well-being and of Christian duty, and of experience in special work for the Lord. And let it be concluded with prayer. This has been my method in my former pastorate; it will be in this. I would have it the expectation of my people. This inclusion of prayer is, in my view, an inherent part of the ideal pastorate call; while it has the special advantage among others, when made habitual, of not awakening any unpleasant suspicion or nervous apprehension in cases of sickness. Let the prayer be offered when people are well; then they will not think they are going to die, or that we think they are, if offered when they

are sick. These are some outlines of my working basis as a minister of Christ. My effort, by the aid of divine grace, has been and will be to fill them in, and in all things, to the best of my ability, to fill full the measure of my usefulness, with devoted work for Him whose I am and whom I serve.

Home Missionary.

Conducted by J. H. Warren D. D.
Office, No. 7 Montgomery Avenue.

NOTES FROM THE FIELD.

So far forty churches have responded to the appeal or suggestions sent by the Executive Committee of the California Home Missionary Committee, for special aid in its work: nearly one-half of the number already, and we have hopes that the rest will be heard from between this and the meeting of the General Association.

From the Woman's State Home Missionary Society we have a promise of \$1,500. It is the aim of the Committee to realize if possible from the field in the neighborhood of \$10,000 as receipts for the year ending April 1st, 1890. When responses come to us like the following, we have reason to be encouraged to believe that the effort of the Committee will not come far short of a full success:

"Dear Brother: I brought the home missionary crisis before our people last evening. We are bending every energy on our own field to meet a deficit of several hundred dollars of last year and put up \$2000 improvements that seem absolutely needed. However, we decided that it must be done somehow. So we'll take a thanksgiving offering the Sunday before Thanksgiving, sending a circular and envelope to each one in the congregation. I think we will be able to raise the amount suggested, or nearly that—possibly more; I hope so. Any way you can report our purpose to raise the amount \$165—if possible before December is out. Cordially yours,"

The above is a fair reflection of the spirit of the many who have reported action. One of our aided churches, after dropping \$100 from the amount received last year, has ventured to try to raise \$50 as its direct contribution to the Society this year—thus virtually giving \$150, or about \$4 per resident member to this great work. It is not too much to say that the enthusiasm of such churches is largely affected by the grand courage and purpose of the pastors themselves.

A VOTE OF THANKS.

To the Pastors and Deacons of the First Congregational Church of San Francisco:

The First Congregational church at Niles sends greeting. We have received to-day your beautiful gift of a communion service, and find it hard to choose words fittingly to express our appreciation of your thought for us. Be sure we shall never forget this welcome token of the cordiality of our welcome into the fellowship of Congregational churches; and especially shall we be reminded of it when we gather around the table of our Lord, and our hearts go out toward others of his household. So shall your gift be a perpetual token to us that in like manner their hearts go out toward us, and their prayers ascend for us.

May the First Congregational church at Niles always prove faithful to the high vocation wherewith it is called, and worthy of the sympathy and fellowship of its sister churches.

In behalf of the church,
JAMES SHINN,
HARRIET B. ELLSWORTH,
W. W. BRISTOL,
NILES, Sunday, Oct. 6, 1889.

FROM THE SOUTH.

The ladies of the Redlands church held a novel social last week. At 8:30 P. M. the gentlemen were asked to take partners for a march through the house and about the grounds of Dr. Squires, where the gathering was held. At 8:35 the bell was tapped for gentlemen to change partners, and to enter upon a conversation on "What I first remember." The next five minutes were to be spent with a new partner upon the topic, "The last book I have read." And so on, the topics being "Politics," "Our New Church," etc. There were no wall-flowers, and everybody enjoyed the evening.

The Bellvue Academy starts out this fall, under Professor Horace O. Brown, with an attendance of about twenty-five. Already the work is taking strong hold upon the community. Professor Brown is evidently a capital man for the position, and is succeeding in securing a Christian atmosphere about the institution.

San Bernardino has had the privilege of entertaining the M. E. Conference, and a week afterwards the Conference of the M. E. church South. The latter Conference held their meetings in the Congregational church, on account of the unfinished condition of their own new building. The Methodist South brethren met with the ghost of Calvin, nor were they disturbed by any radical echoes in the building, but had a comfortable and invigorating time. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Two hundred and fifty were received into the three churches in Aintab, Turkey, Aug. 5; 288 since that day; 100 more are expected. There has been a glorious revival in all that region.

Religious Intelligence.

PACIFIC COAST.

The General Association of California will hold its annual meeting with the Congregational church in Tulare, beginning Tuesday, Nov. 5th, 10 o'clock, A. M. Each Congregational church in Central and Northern California and Nevada is entitled to two delegates, and one additional delegate for each fifty members in excess of one hundred. The sermon will be preached by Rev. C. W. Hill of San Jose on the evening of the same day.

JAMES H. WARREN,
Registrar.

Rev. Dr. Barrows was again unavoidably absent from the Monday Club. The subject which he was to present, the late Convention of Charities and Correction, was discussed by the Club. Most of the members had attended some of the meetings. One made the Convention the subject of his sermon on the following Sabbath. It was the opinion of all that the Convention would result in much good in this State, and that such meetings held in different parts of the country, by the ablest men in the various departments of charity and reform, must serve greatly to promote wise and timely action in caring for the feeble-minded, the insane, the criminal classes, the poverty-stricken, and others. Rev. George B. Allen will open the subject for discussion next week—"The Overture of the House of Bishops of the Protestant Episcopal Church as the Basis of Church Unity."

Rev. F. M. Washburn of the Free Baptist church, this city, preached his farewell sermon, Sabbath morning, from the text, II Cor. xiii: 11. In the evening Rev. W. N. Meserve preached, and Bro. Washburn gave the right hand of fellowship to three new members, and baptized two of them who came in on confession of faith. Bro. Washburn is a true man and has done excellent work in this church during the one year of his service. He is forced to give up the relation because of ill health, much to the regret of all who know him.

It was communion Sabbath in the Third church. Seven new members were received to the church, three of them on confession of faith. In the evening Sydney Smith, Esq., gave his lecture on India.

At the Green-street church a Harvest Sabbath-school Concert was held at night.

Rev. A. L. Rankin held service in the Devisadero-street chapel in the evening.

Rev. J. A. Thomas preached to the Welch Presbyterians in this city on "Grieving the Holy Spirit," and "The Sin of Ingratitude."

The second number of *Our Bethany*, published bi-monthly by E. Pond for the Bethany Y. P. Society of Christian Endeavor, is before us. It is a very good-looking sheet typographically and editorially, and reflects much credit upon the publisher, Society and church which it represents.

At the Good Will Mission, Oakland, Mr. F. H. Maar preached in the evening; subject, "Faith."

Mr. Loyal D. Wirt addressed the meeting in the Oakland Y. M. C. A. Hall in the afternoon.

Rev. Dr. McLean and Rev. Dr. Chapman of the East Oakland Presbyterian church exchanged in the morning. In the evening, in the First church, a Gospel Song Service was inaugurated, which is to be held monthly. Pastor McLean delivered the address.

Rev. Geo. H. Merrill preached in the evening at the Market-street church on the "One Hundred, Fifty and Three."

Rev. S. D. Belt preached at Petaluma from the text, "Open thy mouth wide and I will fill it." In the evening there was a Sabbath-school concert, with a crowded house.

The Pastors of the Churches to be represented at the General Association at Tulare are earnestly requested to send some account of temperance work in their communities to Rev. W. F. Bickford, Lorin, Cal., at the earliest possible date.

Eight new members have recently been received into the Congregational church at Tucson, Arizona; seven by letter and one on profession. The church services are all well attended, while the Sunday-school is larger than usual at this time of the year, and the young people's meetings are earnestly sustained and full of promise. The outside of the church edifice has been repaired, and the grounds improved, at an expense of over three hundred dollars.

The Santa Barbara church rejoices in the completion of the chapel of its new church building, which was dedicated October 6th. Rev. Dr. Hough, who was pastor of the church (1872-9), preached the dedicatory sermon, upon "The Embodiment of Inner Life in Outward Forms." Rev. C. T. Weitzel, the present and much beloved pastor, offered the dedicatory prayer. The chapel, which is located in the upper and newer portion of the town, is an attractive building. The interior is finished in redwood, and contains, besides the beautiful and commodious main Sunday-school room, rooms for Bible-classes, social parlor, etc. These are arranged so that all can be thrown together, and will serve the church for its Sabbath services until the main edifice is built. The pastor announces a series of Sunday afternoon "Talks on Practical Subjects," October 13th, "Self-Made"; October

20th, "Words"; October 27th, "Buyers and Sellers"; November 3d, "When?"

The Santa Rosa Congregational church finished its first year of work under its first pastor last week. Sunday, October 6th, was a day of ingathering, twelve coming into the church, and as many more to be ready at the next communion. During the year thirty-one have been added, nine of these being young people and children from the Sunday-school. The Sunday-school itself has grown from an enrollment of twenty-seven to a membership of more than 140. A Society of Christian Endeavor has been organized, and has already thirty members, nearly all of whom are active members. A feature of the work of this church is the "chalk talk," given every week for the children the pastor believing that no part of his time is spent more profitably. The results are beginning to be seen in the children coming forward to join the church. The ladies of the church have worked hard all the year, and the tangible result of their labors were seen last Sunday in a fine Jacob Estey organ, which cost originally \$750, but which was bought at a greatly reduced rate. There seems to be a bright prospect before the church. The great need felt by all is a church building, for the hall in which services have been held is very noisy and in many respects uncomfortable. Our hope is that during the coming year we shall grow in financial strength as to be able to build a church suited to our needs.

Rev. J. A. Jones preached at Cottonwood, on "God Showing Kindness to the Race for Jesus' Sake," and "The Great Things of the Law." "I am back in Cottonwood again and feel happy; I don't see that I can leave here now very soon."

Rev. J. A. Thomas has supplied the Welsh Presbyterian church very acceptably for four months in both Welsh and English. He is a strong Congregationalist and prefers serving an American church. His preaching is both instructive and earnest, and we most sincerely commend him to any church seeking a good preacher and faithful pastor.

AN ELDER.

RESOLUTIONS.

WHEREAS, Rev. William Rogers has tendered his resignation as pastor of the San Juan Congregational church:

Resolved, That we accept the same with regret.

Resolved, That we recognize in him a truly good man, an earnest Christian and a faithful worker in his Master's vineyard.

Resolved, That we heartily appreciate the earnest and faithful work he has done here.

Resolved, That our prayers and best wishes for his health, happiness, welfare and prosperity will follow him to his work in a new field.

Resolved, That these resolutions be spread upon our minutes and a copy thereof sent to Mr. Rogers, and furnished to THE PACIFIC for publication.

MARIA G. PIERPONT.

C. E. SHERWOOD.

OLIVE B. ABBE.

SAN JUAN, October 7, 1889.

On the Tuesday evening before his departure the members of the Christian Endeavor Society met at the parsonage to bid Mr. Rogers and his family Good-bye to their new field of labor. After many expressions of regret a member stepped forward and presented a purse to Mr. Rogers as a slight token of regard. The young people have ever found in him a sincere and helpful friend, and his departure is much regretted by them.

OTHER DENOMINATIONS.

The Central M. E. Church of this city is celebrating its twenty-fifth anniversary. Last night a concert was given, when the new organ was used for the first time. To-night there will be addressed by Drs. Case, Bentley and Hough. To-morrow evening an old folks' meeting will be held, in which none under fifty will participate. Friday evening a social reunion will be enjoyed, and next Sabbath there will be services all day; in the morning Bishop Fowler, just returned from around the world, will preach.

EPISCOPAL.—The revision of the Hymn Book came up in the General Convention, October 11th. Nearly seven hundred changes were proposed by the committee.

PRESBYTERIAN.—In the Presbyterian Synod, October 5th, on the vote to change the location of the Theological Seminary from San Francisco to San Anselmo, Marin county, forty-five were for San Anselmo and thirty for San Francisco. The debate began at 10 A. M. and closed at 5 P. M. The committee reported in favor of the Foster property of fourteen acres, San Anselmo.

The Presbyterian Synod of the Pacific has a membership of 14,736 members, and contributed for home missions last year \$12,711, or 80 cts. per member. The Synod of the Pacific contributed for all purposes last year \$382,491, or \$26 per member.

BAPTIST.—The First Baptist church, Oakland, now has a membership of 393. There has been added to this church the past year, 106; in Sunday-school, 275.

DISCIPLES.—Garfield Park, Santa Cruz, has been obtained for a permanent camping ground.

The Church Missionary Society has decided hereafter to send out unmarried men, who shall serve a term of ten years before being married. The English Baptist Missionary Society has also adopted a similar rule.

CHRISTIAN ENDEAVOR IN SAN LORENZO.

A union meeting of the Haywards Congregational, Haywards M. E. and the San Lorenzo Union church Societies of Christian Endeavor was held at the San Lorenzo Union church, Sunday evening, October 6th. This is the second time that these societies have come together in a union meeting. The general enthusiasm which follows, and the increase of friends and good fellowship between the members of each society, stamp such meetings as a success, and insure their continuance in the future.

The services began with a young people's prayer meeting in the chapel of the church. The topic was, "The Way of Life," and the meeting was ably led by Miss B. Vose. Members of the Haywards societies, and a few of the elders, were present and participated in the meeting. This meeting was one of the best of its kind we ever attended, some of the noticeable features being the readiness of each one to lead in prayer, and the starting of hymns, once without a hymnal and all the time without an instrument. It is surprising to see the growth and spiritual development of the San Lorenzo Society in the short time that it has been at work.

When this meeting closed at 7:25 o'clock, with the repeating of the Christian Endeavor benediction, those present passed into the auditorium of the church where the union services were to take place. The meeting was called to order by Rev. W. W. Magee. The singing of a hymn by the congregation was followed by the reading of the scripture from the first Psalm by Rev. G. B. Allen, and prayer was offered by Rev. J. W. Ross of the Haywards M. E. church. After the singing of another hymn Ed. McDermid, representing the Society of the Haywards Congregational church, read a paper on "The Importance of Using the Hand in the Work." The chief thought running through it was the general good to be derived from a cordial handshake or cheerful word when we meet. The congregation arose and sang, "While the days are going by." Miss Bertha Vose, Secretary of the San Lorenzo Society, read a carefully prepared paper on "The Value of Time." We are sure this must have awakened many to see the necessity and obligation they are under to use every moment to increase the number of God's disciples. The fact was emphasized that time is given by our Father, and should be used for his work and not wasted in idleness or dissipation. Mrs. E. Hathaway of San Lorenzo entertained the audience with a solo, sung in her usual charming manner. This was followed by a paper on "The Missionary Field," by Miss Alice Luce of the Haywards M. E. church. This paper received much well-deserved praise. It was an earnest appeal to the Christian Endeavor Society to use its money and labor in helping to spread the gospel among the heathen. The distinguishing point was made, that many overlook, that heathen are those who have never heard Christ's truth preached, and not the unconverted in Christian lands, as many would try to make you believe. The paper was directed to young women more particularly, by pointing to the wretched condition of women in India and other places where they are kept in seclusion, thus making it impossible for any but women to teach them.

"Practical Work," the theme of Rev. F. J. Culver's address, was well chosen. Mr. Culver came to us in his official capacity as State Secretary, and the thirty minutes which he limited himself to was all too short. The subject, together with the speaker's enthusiasm, awakened a corresponding thrill in the hearts of the listeners. The speaker ably covered the entire plan of Christian Endeavor work, from the prayer-meeting committee, which he wisely places first in importance, to the work of every member. The pastors spoke briefly of the pleasure they had felt in the two meetings of the evening, and of the good that must come of them.

The congregation sang, while standing, the familiar hymn, "Stand up, stand up for Jesus," and were dismissed with the benediction. Some time was then passed in general handshaking before each passed homeward, thinking that Christian Endeavor meant something more than they had known before.

COM.

FROM EASTERN OREGON.

Few things in the line of Christian work here have succeeded so well as our Pendleton Y. P. S. C. E. In eight months of existence its numbers have doubled; its attendance at the Sabbath prayer-meeting is now upwards of forty. In this town it has not been common to see several seats full of young men at a prayer-meeting, as we see here.

We also have a literary society here which seems to be quickening the desire of some of our young men for education. Three such leave us this week to go abroad to study, and another is talking of doing so.

The Synod of the Columbia, embracing territory from Alaska to Idaho, meets here this week, continuing its sessions over next Sabbath (13th inst.).

The new railroad (Or. and Wash., alias the Hunt road) runs right down Webb street past our church now. The track was laid the first Sabbath in September; the passenger trains begin regular running this next Sabbath. We hope and pray the train times will not interfere with our times of services on that holy day. But our brethren from the M. E. South are in a much worse case than we, as the side-

track, switches, etc., are in front of their church. Our hearts grieve over the unnecessary Sabbath violation thus brought into town. We would be quite a quiet little city on the Lord's day now, were it not for the railroads here and the saloons.

Our mid-week prayer-meeting continues slowly in its growth. Between fifteen and twenty now attend. Last night was the night of our monthly missionary concert. Tears came to the eyes of some at the stories told of simple and loving missionary lives, and all of us seemed ready to renew our vows of labor for the spread of the gospel.

Preparations are now in progress for the program of our next Mid-Columbia Association's meeting, Nov. 6th and 7th. Our Association is yet small, but all its meetings, thus far, have been blessings to the churches and brethren associated. Word from the recent meeting of the Upper-Columbia Association describes its meetings as very interesting.

The recently published list or Roll of the National Committee omits the name of the delegate from Oregon's Mid-Columbia Association, elected last May. His name is William J. Roberts, son of Rev. E. P. Roberts of The Dalles.

What a stirring sight was that in a recent *Advance*, touching the combination of our missionary magazines into one grand monthly or weekly publication—the sight of so many earnest workers in favor of this journalistic combination! Even were the price of it \$2, that would be cheaper than the prices of the separate journals now, while (at least for me and my church) the advantage would be worth much more. A half-dozen little spoons cannot accomplish in the casting up of the King's highway, what one good, strong scoop shovel could do; nor one half-dozen little scattered missionary journals do for us what one grand journal of our benevolences would do.

Last night, after our missionary concert, a lady wanted to borrow my *Missionary Herald*. Suppose it had been a part of a pamphlet in which the other societies were rightly represented. I should have been greatly aided in getting her to see then how many and what our denominational agencies are, and had the joy of seeing her interested in them, too. My joy is deferred. I must try to reach it by some other and more tedious way. I should be assisted in the work of loaning my missionary journals among my people, if all were bound in one. I could assume then that the volume I had would *somewhere* interest every one, were it a combined magazine for all our benevolent work.

I only speak for myself. I believe, though, that my experience and reasoning is that of seventy-five per cent. of our brethren in the ministry. And though there be difficulties and disadvantages in the way of such a consolidation, I heartily doubt if they begin to weigh against the advantages of such an enterprise.

Ask the Presbyterians how soon they expect to drop their grand consolidation, and go back to separate magazines. They have one voice—Never. Ask them how much harm has come to their Foreign Board. I have heard but one word—None. Inquire about the impossibility of editing such a journal. They have but to point to the success of every issue.

May the National Council help our churches in this matter. And as a result I believe that we will have better informed pastors, and better informed people than we now have, and from the information shall come an abundant interest.

Pendleton, October 10, 1889.

SPECIAL MEETING, Y. P. S. C. E.

—By a note of the last convention a Conference Meeting of the Societies of Christian Endeavor of San Francisco, will be held at Grace M. E. church, Twenty-first street, corner Capp, Thursday evening, October 24, 1889. To be conducted by Rolla V. Watt, State President. Topic for the evening, "Consecration." Music under leadership of Chas. H. Gabriel. Service opens at 7:30 o'clock sharp. Bring "Gospel Hymns No. 5." Everybody earnestly invited.

The real difficulty that prevented union in Japan was—which is sovereign, the Church or Presbytery?

The harvest is too great for our laborers in Japan. They call for more help.

The Jews intend to erect in this city a home for the aged.

MARRIED.

DOZIER—GIFFORD.—At the residence of the bride's parents, near Rio Vista, Cal., October 9, 1889, by Rev. G. M. Dexter, Mortimer R. Dozier to Inez M. Gifford, both of Rio Vista.

It Stands at the Head



A thumbnail of your weighs more than a pallet of razors. Everybody knows that the "DOMESTIC" leads the tide in all practical improvements.

J. W. EVANS, General Agent, 29 POST ST., SAN FRANCISCO.

FANCY TABLES.



Five-o'clock Tea-Tables, Center Tables, Fancy Tables, Hall Tables, are represented in our warehouses by over two hundred distinct patterns which we are selling at remarkably low prices.

CALIFORNIA FURNITURE COMPANY, Starr King Building, 117 to 123 Geary St., San Francisco.

AUTUMN LEAVES---OF MUSIC

EMERSON'S NEW RESPONSES. (80c, \$6 doz.) For Quartet and Chorus Choirs; 74 short pieces of sacred music of the best character, such as your choir needs.

THE TEMPERANCE CRUSADE. (35c, \$3.60 doz.) By L. O. Emerson and Edwin Moore. Earnest, refined, elevated poetry and music, which will be most welcome to the best classes of Temperance workers.

SONG HARMONY. (60c, \$6 doz.) By L. O. Emerson. Just exactly the book that will suit you for this winter's singing classes. Also an appropriate and good book for High Schools.

Adopt, without fear, for graded schools our SONG MANUAL. (Book 1, 80c \$3 doz; or Book 2, 40c \$4 doz; or Book 3, 50c \$4 doz.) Admirably adapted to the different ages of school life, with plain instructions and best of music.

Select for practice in your singing society one of our beautiful cantatas or oratorios.

Any book mailed for retail price.

OLIVER DITSON COMPANY, BOSTON.

C. H. DITSON & CO., 887 Broadway, New York.

BOOKS.

NEW PUBLICATIONS in literature, science, religion and fiction received as published.

CHILDREN'S BOOKS of all varieties, with stories and pictures, colored and plain.

PRAYER-BOOKS and HYMNALS in full variety of sizes and bindings.

BIBLES in all sizes and styles, for teachers and students.

STATIONERY in all staple and fashionable styles.

C. BEACH,

101 MONTGOMERY STREET, SAN FRANCISCO.

GRATEFUL—COMFORTING.

EPPS'S COCOA,

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a deliciously flavored beverage, which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."

—*Anti-Slavery Gazette*. Made simply with boiling water or milk. Sold only in half-pint tins by grocers, labeled thus: JAMES EPPS & CO., Homeopathic Chemists, London, England.

R.H. McDonald, pres.

ESTABLISHED 1863.

Oldest Chartered Bank

at the Pacific Coast.

Capital Stock \$1,000,000.00

Surplus \$700,000.00

Resources \$4,500,000.00

Returning thanks for past favors, we respectfully ask a continuance of the patronage of CHURCHES, Firms and Corporations.

R. H. McDONALD, President, San Francisco, Cal., Jan. 1, 1889.

DR. H. C. FRENCH,

(HOMOEOPATHIC)

Oculist & Aurist.

DISEASES AND SURGERY OF THE

Eye, Ear and Throat.

114 GEARY STREET, San Francisco.

Hours: 11 A. M. to 3 P. M.

AMERICAN EXCHANGE HOTEL

319-325 Sansome St., S. F.

(One door from Bank of California.)

The traveling public will find this to be the most convenient as well as the most comfortable Hotel in the City. Board and room, \$1.25 and \$1.50 per day. Hot and cold baths free. None but most obliging white labor employed. Free coach to and from the Hotel.

W. M. MONTGOMERY, Proprietor.

For Gas

BAILEY'S

COMPOUND LIGHT-SPREADING

REFLECTORS.

A wonderful invention for

illuminating churches, halls, etc.

See catalogue and price list.

See HALL'S REFLECTOR, 114

114 GEARY STREET, San Francisco.

AGENTS: J. E. B. TREAT'S Catalogue of

new books, sheets and Sunday

papers, by mail.

Also, Mother, Father & Children, 200 best authors, \$1.00

per copy, \$1.00 per copy, \$1.00

per copy, \$1.00 per copy, \$1.00



Cash Amort. \$9,780,751.000

Losses paid in 67 years 63,046,910

GEO. C. BOARDMAN,

General Agent.

THOMAS E. POPE,

Assistant General Agent.

JOHN RUSSELL,

San Francisco Agent.

OFFICE: 311 California Street.

ATARRH

HAY FEVER

CATARRH

DEAFNESS

A NEW TREATMENT.

Sufferers are not generally aware that

these diseases are contagious or that they

are due to the presence of living parasites

in the lining membrane of the nose

and eustachian tubes. Microscopic

research, however, has proved this to be a

fact, and the result of this discovery is

that a simple remedy has been discovered

which permanently cures the most aggravated

cases of these distressing diseases by

few simple applications made (two weeks

apart) by the patient at home. A pamphlet

explaining this new treatment is sent

free by A. H. DIXON & SON, 205

West King Street, Toronto, Canada.

TUBBS

Cordage Company

(Founded in 1856. Incorporated

April, 1883.)

MANUFACTURERS OF ALL SIZES OF

MANILA AND SISAL ROPE,

BINDER TWINE, DRILLING

CABLES, WHALE LINE.

Directors—A. L. Tubbs, President; Hiram

Tubbs, Vice-President; Alfred S. Tubbs, Treas-

urer; Austin C. Tubbs; Herman A. Tubbs.

Children's Department.

LOST—THREE LITTLE ROBINS.

Oh, where is the boy, dressed in jacket of gray
Who climbed up a tree in the orchard to-day,
And carried my three little robins away?
They hardly were dressed
When he took from the nest
My three little robins, and left me bereft.

O wren! have you seen, in your travels to-day
A very small boy, dressed in jacket of gray,
Who carried my three little robins away?
He had light-colored hair,
And his feet were both bare.
Ah me! he was cruel and mean, I declare.

O butterfly! stop just one moment, I pray;
Have you seen a boy dressed in jacket of gray,
Who carried my three little robins away?
He had pretty blue eyes,
And was small of his size.
Ah! he must be wicked, and not very wise.

O bees! with your bags of sweet nectarine,
Have you seen a boy dressed in jacket of gray,
Who carried my three little robins away?
Did he go through the town,
Or go sneaking down?
Through hedges and by-ways, with head hanging down?

O boy with blue eyes, dressed in jacket of gray!
If you will bring back my three robins to-day,
With sweetest music the gift I'll repay;
I'll sing all day long
My merriest song,
And I will forgive you this terrible wrong.

Bobolinks! did you see my birdies and me—
How happy we were on an apple-tree,
Until I was robbed of my young, as you see?
Oh, how can I sing,
Unless he will bring
My three robins back, to sleep under my wing?
—Our Dumb Animals.

THE P. R. A. J. SOCIETY.

BY ELEANOR HARLOWE.

When Mrs. Burton received a letter from her sister, Mrs. Graham, asking whether Annie Graham could stay with her aunt and cousins from September till the following January, she was much pleased. Annie was twelve years old, just the age of Tom Burton; and as the other children were much older, their ages ranging from eighteen to twenty-four, she thought it would be very pleasant for Tom to have a companion of his own age. The whole family thought a bright little girl would be an agreeable addition to the household circle; but when Annie came they were much disappointed. Her appearance was pleasing. She had a trim little figure, bright black eyes, pretty dark curls, and, though her features were rather irregular, her expression was both amiable and intelligent; her manners, too, were graceful and refined; but she was painfully shy. She seemed troubled if spoken to, and even a glance would cause her to shrink as if trying to hide from every eye. The thought of going to school seemed so distressing that Mrs. Burton dropped the subject, and allowed her to stay at home. Tom was disappointed, and complained to his mother that he could not get acquainted with Annie.

"Never mind, dear," said Mrs. Burton. "I think you will get on together nicely when the ice is once broken;" but Tom feared it never would break. Tom was a good boy in the main, though he had a very quick temper, and he was a good-looking boy, but his hair was red. Now, as some people object to red hair, I should like to describe Tom as auburn or golden or tawny; but the truth is that if ever hair was red—genuine, unmistakable, unmitigated, fiery red—that hair was Tom's, and Tom knew it. Poor boy! he couldn't help knowing it, for he had been teased about it from his earliest recollection. His trials began with his elder brothers and sisters at home, but they culminated at school when the boys found how it plagued him to have any allusion made to his hair. Battle after battle did Tom fight to compel silence on the subject, but all in vain.

One day, when Annie had been at her aunt's for nearly a week, Tom rushed home from school and burst into the sitting-room, where the family were assembled, in such a plight that his appearance was greeted by a chorus of reproof and remonstrance.

"Dear me, Tom," said fastidious Miss Clara, "you look as though you had been rolling in an ash-heap."

"The sleeve of your jacket is half torn out and your collar is hanging," said Miss Julia.

"Hello, Tom, what's the matter with your eyes?" said Will. "They don't match; one's blue and the other's black."

"Sullivan's nothing to you, Tom," said Bert. "You're a regular fighting phenomenon."

"Tom, dear, I hope you haven't been fighting again," said Mrs. Burton.

"Yes, I have, mother," said Tom. "The fellows won't let me alone, and I won't stand being called Carrot-top by anyone."

"Nonsense!" said Miss Julia. "What harm does the name do you?"

"A rose by any other name," quoted literary Bert.

"The boys are only in fun," said Miss Clara.

Annie Graham spoke, voluntarily, for the first time since she had entered the house. She spoke in a clear, rather high-pitched, slightly plaintive voice, that gave distinctness to every word.

"I know just how you feel about your hair, Tom, for it is just the way I have felt a great many times."

Every one was amazed; even Mr. Burton laid down his paper when Annie spoke, and every eye was fixed upon her. Tom was as surprised as the others, but he said:

"How can you know anything about it, Annie?" with an appreciative glance at Annie's dark curls. "Your hair isn't red."

"No," said Annie, solemnly, "it's my nose."

"Why, that isn't red either," said Will, laughing.

"No," said Annie, in the same clear, plaintive voice. "but it's so large. It is dreadful to have such a nose; it seems to cast a shadow over my whole existence." Will opened his mouth, seeing a chance for another joke; but, at a sign from his mother, he shut it again, and Annie continued:

"I think a large nose is even more trying than red hair, for you can dye your hair, or cut it off and wear a wig, or it may turn gray; but a large nose can never possibly grow smaller, and, as you grow older, it will look even larger. I never can forget my nose. It has been laughed at ever since I was a little, tiny girl, and every one that saw me would say: 'What a large nose that child has!'"

The girls at school laugh at it, and one of them was angry at me, and nicknamed me 'Sword-fish,' and the others took it up. I dread to go to a new place. I dreaded even to come to see you, and go to school here, on account of my nose."

Annie paused, and Tom, whose own trials had taught him something in regard to personal sensitiveness, said:

"I don't think your nose is bad-looking at all, Annie; and, even if it were a great deal larger than it is, it couldn't be so bad as my red hair, for it doesn't give a chance for so many jokes. After any one has said it is large they can't say any more."

"Oh, you do not know," said Annie, "the number of jokes that can be made on a large nose. I believe they would fill a volume."

"Those on my hair would fill a whole set of volumes," said Tom.

"Suppose you put the matter to the test," said Will. "Each of you take a blank-book, and write in it all the personal remarks and jokes you can recall, and see which has the most."

"Agreed," said Tom. "I'll bet I'll get the most."

"And I feel sure that I will," said Annie; "but we will try."

By the time evening came Tom and Annie had each a blank-book in readiness. Miss Clara helped to make them, and they were very pretty. The covers were of stiff, cream-colored paper. On Tom's was painted a boy's head, crowned by a carrot of brilliant orange, while around the edge ran a fantastic border of poppies, torches, flamingoes, comets, and other objects of sanguinary hue. On the cover of Annie's book was a sword-fish, and the border was made up of elephant's trunks, crane's bills, heads of Mr. Punch, and other suggestive objects.

Tom and Annie were in the highest spirits as they sat side by side, writing and numbering the remarks and jokes—"missiles," as they agreed to call them. Annie's shyness was quite forgotten, her black eyes shown, and she was full of animation. Bedtime came before the stock of "missiles" was exhausted.

The next day Mrs. Burton again suggested Annie's going to school, and she made no objection. Annie was very much liked by teachers and pupils, and she was much less shy than usual; for, if she did not succeed in forgetting her unfortunate nose, she was cheered by the thought that any remarks made upon it would swell the number recorded in her blank-book, and she was becoming very anxious to excel Tom in this regard. Annie thought that her being a stranger gave Tom an unfair advantage; but Tom said that was balanced by the fact that "the fellows knew he would thrash any one that spoke of his hair." Tom did not know that it was his very rage at such allusions that tempted the boys to make them. Before long his old enemy, Sam Whitney, returned to the charge.

"Hello, Woodpecker," he called out to Tom, "I wish you'd get your hair cut. If you don't I'll have to get a pair of green goggles to wear if you are going to sit in front of me."

"Get them then," said Tom, saying to himself, with a feeling of satisfaction, "That makes one hundred and seven." Sam was surprised at Tom's coolness, and kept on with speeches intended to be provoking, which Tom quietly recorded in his book, bringing his number up to one hundred and twelve. Tom and Annie had agreed that a joke repeated should count the same as a new one, Annie sagely remarking that old jokes were the most provoking of all.

After a time, so many such questions arose that at Will's suggestion they drew up a set of rules, and formed themselves into a secret society of two members, each wearing a badge, on which was inscribed the mystic letters P. R. A. J. S., signifying "Personal Remarks and Jokes Society." They each carried a little note-book, in which they made notes in a kind of shorthand of their own invention, to be afterward copied into a larger book. Of course, these badges and note-books excited the curiosity of the other pupils; but Tom and Annie could

not be persuaded to divulge their meaning, till, one day, Annie said:

"Tom, I feel very sorry for Cornie Scott. She is a dear girl, but she is rather stout, and some of the girls make fun of her. Cornie never gets angry, but I found her crying to-day, because Ida Loring called her a porpoise. Suppose we invite her to join our Society?"

"Agreed," said Tom, "if you will let me invite Ned Warren. He's a good fellow, but some of the boys laugh at him, because he's cross-eyed."

The Society, thus enlarged to include four members, began to hold regular meetings, at which each member was addressed by a name that had been originally bestowed in derision. Annie was known as Bat, while Cornie cheerfully responded to the title of Porpoise. Each had a book, modeled after those originally made by Tom and Annie, and diligently collected "missiles," though it was soon evident Cornie's would exceed all the others, her list growing at a wonderful rate. The Society grew more and more to be a social club, and was soon joined by Charlie Gibson, a freckled boy, enrolled as Leopard, and Emma Davis, a tall, thin miss, who meekly bore the title of Giraffe.

The P. R. A. J. Society was kept up during the whole of Annie's stay, and it proved more useful than many societies more pretentious.

When it came time for Annie to return home, there was general regret at her departure.

"We shall miss you very much, my dear," said Mrs. Burton. "You have been like a little sunbeam in the house. I hardly thought that would be so when you first came to us, a little maiden all forlorn."—Independent.

GOOD WAY TO DO IT.

A boy in school was having a very funny time, by sticking a pin into the legs of the boy who sat next him and laughing at his antics. The teacher caught a sight of the proceeding, and taking a pin, went to the first mentioned boy, and said: "Would you like to have a pin stuck into you like that?" He laughed as though he thought it might be a capital joke, whereas the teacher used the pin rather freely, and his jumpings and squirmings, accompanied by his "Ows!" and endeavors to save himself by the use of his hands, attracted the attention of the whole school. The teacher finally asked him what was the matter and why he did not sit quietly, and when he said that he couldn't, "it hurt" so, the teacher said: "Well, that's just the way it feels to other people. Have you had enough of it?" He was very decided in his opinion that he had, and the teacher took occasion to say a few words to the school in regard to their treatment, not only of each other, but of the lower animals. She said: "I saw a boy kill a toad last night, and I wondered if he knew that the toad is a help to us, and if he thought of the toad's suffering." Most of the boys looked thoughtful, a few laughed, and the very boy that killed the toad raised his hand and said: "What good can a toad do?" Upon the teacher's inquiry among the scholars she found that only a few knew anything of the good that a toad does in the garden. It was the means of a reform in that direction, and a talk on the uses of birds revealed the fact that very few of them knew that a bird is of any use whatever.

The above tells the actual fact in regard to millions of children in American schools. And that is why with every increase of Our Missionary Fund we are striving to carry humane reading and education into our public schools.—Our Dumb Animals.

They tell us that in Scotland is a battlefield on which the natives of the soil and the Saxons once met in terrible conflict. No monument marks the scene of the bloody fight. All over the field grows the beautiful Scotch heather except in one spot. There a little blue flower grows abundantly. No flowers like them are to be found for many a league around. Why are they there? The reason is this: Just in the spot where they grew, the bodies of the slain were buried, and the earth was saturated with the blood and the remains of the unhappy victims. The seeds of these flowers were there before. As soon as the blood touched them they sprang up—they developed. And every blue flower on Culloden's field, as it bends to the mountain breeze, is a memorial of the brave warriors who dyed the heathery sod with their crimson gore. So it is with character. The seeds of action lie deep beneath the surface—the seeds of heroism and the seeds of crime. Good and evil germs lie latent in the heart. For a lifetime they may remain unknown and unrecognized—perhaps never are developed in this lower world. The seeds of the blue flowers at Culloden would probably have lain there undetected to this day but for the trickling about them of human blood. That called them forth.—Dr. T. L. Cuyler.

Eyes are bold as lions, roving, running, leaping here and there, far and near. They speak all languages. They wait for no introduction, ask no leave of age or rank, they respect neither poverty nor riches, neither learning nor power, nor virtue, nor sex, but intrude and come again, and go through you in a moment of time. What inundation of light and thought is discharged from one soul into another through them? An eye can threaten like a loaded and leveled gun, or, in its altered mood, by beams of kindness, it can make the heart dance with joy.—Emerson.

Household.

Don't ask a convalescent if he would like this or that to eat, but prepare something delicate and present it in a tempting way.

FRENCH TOAST—Beat three eggs, add a pint of sweet milk and a pinch of salt. Cut in slices an inch thick a loaf of stale bread; dip in the egg, fry in hot butter, sprinkle with sugar and grated nutmeg.

The gloss that the Chinese laundry-men give to collars and cuffs is not altogether due to the starch, but to heavy pressure, the articles passing through heavy rollers tightly adjusted and very hot.

HAM CAKES—Take nice bits of cold ham, chop fine, and to one teaspoon of chopped ham add two teaspoons of bread crumbs, two eggs, pepper, salt, and enough milk to moisten well. Drop small spoonfuls into a skillet with a little hot fat. When done on one side, turn them over. Do not cook too long. They may either be baked in the oven or fried.

If every iron pot, pan, kettle, or any utensil used in the cooking of food, be washed as soon as emptied, and while still hot, half the labor will be saved. It is a simple habit to acquire, and the washing of kettles by this means loses some of its distasteful aspects. No lady seriously objects to washing and wiping the crystal and silver, but to take hold of the black, greasy and formidable-looking iron ware of the kitchen takes a good deal of sturdy brawn and muscle, as well as common sense.

CRANBERRIES—To cook cranberries to perfection allow one pound of granulated sugar and a pint of water to one pound of berries after they are looked over. Put some sugar and water in a porcelain kettle and when it comes to a boil put in the berries. After they begin to boil let them cook twelve minutes, the last half of the time stirring and mashing them constantly with a wooden spoon. Rinse a mould with cold water and pour in the sauce, which will, in twenty-four hours, be a firm jelly. For the cranberry pie bake a shell of rich paste, and when cold fill with the jelly put in warm, and on the top arrange bits of paste in fancy shapes, which you baked for this purpose. This should not stand more than one night before it is eaten.

STUFFED TOMATOES—Select average-sized tomatoes, round, and about the size of an ordinary apple. Cut off the stem end and, with a spoon, carefully take out the pulp and seed, leaving only the walls of the tomato. Make a very nice stuffing of equal quantities of bread crumbs, minced-up cold chicken and cold ham, and the chopped up tomato. Season with melted butter, pepper, salt and mustard. Mix well, and taste it to see that it is highly seasoned and very nice. It should be moistened with cold gravy, cream or water, so that it will not be too stiff. In each tomato, before stuffing, sprinkle a pinch of salt and one of sugar; then stuff them and set them close together in a baking pan. Pour over each a teaspoonful of melted butter, and set the pan in the oven to bake for half an hour.

HOUSEKEEPING OF THE FUTURE. In cities and villages the kitchen and cooking-stove and hired girl are all to be banished from the home. Clothes-making, soap-making, starch-making, laundry-work, coffee-browning, yeast-making, butter-making—all are gone. Send after these—or rather say that organized industry is already taking along with these—the remaining work of cooking and cleaning. This state of things is coming as sure as fate; and when it comes the deliverance will be so great that generations yet unborn shall rise up to bless the workings of this beneficent law.

The city of the future will not build houses in squares, giving to every house an individual kitchen and prison-like back-yard. It will rather build them all around an open square, and the part now disfigured with the kitchen will be given over for a household sitting-room or nursery, opening into a great, green space where children shall play in safety, and through which the free air of heaven shall blow into the houses surrounding it. In every square will be found a scientifically-constructed building containing a laundry and a great kitchen, supplied with every modern appliance for skilled and scientific cookery, and also for sending into every dining-room any desired quantity or variety of food. The individuality of the home and the home table will be preserved, and the kitchen smells and waste and "hired girl" will all be banished.—Mrs. Helen E. Starrett, in the September Forum.

The soul has caught a new idea of God's love when it has not only been fed, but rescued by Him. The sheep has a new conception of his shepherd's care when he has not merely been made "to lie down in green pastures," but also has heard the voice of Him who had left the ninety-and-nine in the wilderness and gone after that which had wandered astray until He found it. The weakness of our own nature and the strength of that on which we rely; danger, and its correlative, duty; watchfulness, and its great privilege, trust—come in together, and are the new life of the soul, the active power in its restored peace.—Phillips Brooks.

"Like Magic,"

THE effect produced by Ayer's Cherry Pectoral. Colds, Coughs, Croup, and Sore Throat are, in most cases, immediately relieved by the use of this wonderful remedy.

It strengthens the vocal organs, allays irritation, and prevents the inroads of consumption; in every stage of that dread disease, Ayer's Cherry Pectoral relieves coughing and induces refreshing rest.

"I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children have been subject."—Capt. U. Carley, Brooklyn, N. Y.

"From an experience of over thirty years in the sale of proprietary medicines, I feel justified in recommending Ayer's Cherry Pectoral. One of the best recommendations of the Pectoral is the enduring quality of its popularity, it being more salable now than it was twenty-five years ago, when its great success was considered marvelous."—R. S. Drake, M. D., Beloit, Kans.

"My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skillful man and of large experience, pronounced it useless to give her any more medicine, saying that he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was able to get up and walk. We occasionally have good second-hand pianos, made over at \$100 to \$200, and we sell them for our own. Write or call for catalogue, free.

T. M. ANTISELL PIANO CO., Office at Warehouses, 40 Fellows' Hall, Cor. Market & 7th Sts., San Francisco, California. (Agents wanted.)

Ayer's Cherry Pectoral,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

HEADQUARTERS

Dairy Improvements

STANDARD. Make better butter, are easy to operate, and clean, substantial and strong, should replace every old churn in use.

DE LAVAL OIL SEPARATORS extract cream from milk without setting, the wonderful dairy invention of the age. BUTTER WORKERS and PRINTERS—in fact, everything pertaining to dairying, and of most improved patterns.

ROSS FEED AND FODDER CUTTERS, with wonderful cutting capacity. Don't waste time cutting with an inferior machine; more profitable to throw it away and buy a better one.

SCIENTIFIC FEED MILLS—Grind your own feed, and reduce its cost. Also HORSE POWERS of most improved pattern. Send for Illustrated Catalogue and Price List.

C. C. WICKSON & CO., REMOVED TO 3 & 5 Front St. (near Market), San Francisco

ELY'S CATARRH

CREAM BALM OLEATES THE NASAL PASSAGES, ALAYS PAIN AND INFLAMMATION, HEALS THE SORES, RESTORES THE SENSES OF TASTE AND SMELL.

TRY THE CURE. A particle is applied into each nostril, and is agreeable. Price 50¢ per bottle; by mail, registered, 60¢. ELY BROTHERS, 56 Warren Street, New York.

HUTCHINSON'S GLOVES

Warranted the BEST MADE. They are manufactured from selected skins in the best manner possible. Twenty-seven years before the public. If you want to know how to get these gloves and save money, and the same time be assured of their superior quality, send stamp for the book "ABOUT GLOVES."

It will interest you, it gives a history of gloves with directions for measurement, and how to order direct from the manufacturer.

JOHN C. HUTCHINSON, JOHNSTOWN, N. Y. OBSERVE: I will send a good Glove Measure with book to those who mention this paper.

Wm. SHEW'S

Photographic Gallery

No. 523 KEARNY ST. ALL KINDS OF PHOTOGRAPHIC WORK EXECUTED IN THE BEST STYLE AND AT LOWEST PRICES.

THE very best Cabinet Photographs, \$3 per dozen.

H. Le BARON SMITH

THE AMERICAN TAILOR, 323 Bush Street, S. F.

Received a silver medal for the best suit of clothing at Mechanics' Exhibition for 1887. Our motto—Push, Taot, Principle. Call and see us. Samples cheerfully given. 15 per cent discount to elegants. The system of self-measurement mailed to any address.

PARKER'S HAIR BALM

Keeps the hair and scalp healthy, promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling out, and all scalp troubles.

PIANOS

GAINED 1st PREMIUM for greatest merit at the New Orleans Cotton Centennial & World's Exposition for refined and wonderful power of tone, elegance of design, and superb finish. Only piano endorsed by United States commissioners, from each of the States. Cases finest carved, rosewood finish—finest imported double repeating action—three strings throughout of best patent steel wire—keys best ivory. Our new patent steel tuning device, instead of wood, is the greatest invention ever made in pianos. It consists of stationary steel tuning pins that are set in a mold and molten steel is run round the pins keeping them solidly in place. After strings are properly stretched the piano can never get out of tune, the rest plank being of steel is not affected by extremes of climate. This will be appreciated by all musicians in city or country. It will stand 50 years without tuning and is good for 100. No other piano has this improvement.

Great strength and durability is another advantage. In other pianos holes are bored in wooden boards and tuning pins are inserted. The pins turn round in this board and cannot stand permanently in tune. It is often necessary to retune pianos becoming utterly, totally and entirely worthless as a musical instrument. Our tuning device is in no way affected by such casualties, and the sounding board is so constructed that our pianos can never become thin or metallic in tone. They are always in tune and the expense of tuning is saved. We have sold over a million and a half of our pianos in the greatest in the world. Prices are no higher than on other pianos. Buying in large lots, the largest manufacturers, you save \$100 or \$200—Dealers' profits. Don't mind the enormous growling and howling and agents, who see their chances of selling a poor piano at a big profit of \$200—slipping away—

We guarantee our pianos ten years. 100 styles. We have put our prices in plain English. For \$400 piano for \$297.50; a \$500 piano for \$397.50; a \$600 piano for \$497.50. Upright Cabinet Grand, with stool and rubber cover shipped car lot \$5, to any part of the United States, Canada or Mexico. Our terms are cash with order. If not as represented money returned. We occasionally have good second-hand pianos, made over at \$100 to \$200, and we sell them for our own. Write or call for catalogue, free.

T. M. ANTISELL PIANO CO., Office at Warehouses, 40 Fellows' Hall, Cor. Market & 7th Sts., San Francisco, California. (Agents wanted.)

SCIENTIFIC AMERICAN

ESTABLISHED 1845.

Is the oldest and most popular scientific and mechanical paper published in the world. It contains the latest news of the progress of civilization of any paper of its class in the world. Fully illustrated. Published weekly. Send for specimen copy. \$3 a year in advance. Write to MUNN & CO., Publishers, 231 Broadway, N. Y.

ARCHITECTS & BUILDERS

A great success. Publishes and sells colored lithographic plates of country and city residences, or public buildings. Numerous engravings and full plans and specifications for the use of such as contemplate building. Price \$2.50 a year, 25¢ a copy. MUNN & CO., Publishers.

PATENTS

40 years' experience and have made over 10,000 applications for American and Foreign Patents. Send for Handbook. Correspondence strictly confidential.

TRADE MARKS.

In case your mark is not registered in the Patent Office, apply to MUNN & CO., and we will immediately protect. Send for Handbook. COPYRIGHTS for books, charts, maps, etc., quickly procured. Address MUNN & CO., Patent Solicitors, GENERAL OFFICE: 301 Broadway, N. Y.

C. HERRMANN & CO.

Importers and Manufacturers of FINE HATS & CAPS

332-336 KEARNY STREET, SAN FRANCISCO

THE FINEST HATS AT THE LOWEST PRICES

Branch Store, "The Colonnade," at 1212-1214 Market St., above Taylor.

BLAKE, MOFFITT & TOWNE,

Importers and Dealers in BOOK, NEWS, WRITING AND WRAPPING

P-A-P-E-R-S

CARD STOCK, STRAW and BINDERS' BOARD, ETC.

Manufacturers of Patent Machine-made Paper Bags.

512 to 516 Sacramento and 519 Commercial Sts., San Francisco.

INSURE IN

California's Million Dollar Company, THE FIREMAN'S FUND

INSURANCE COMPANY OF CALIFORNIA.

Assets.....\$2,250,000 | Losses paid \$7,600,000

D. J. STAPLES, President. ALPHRED BULL, Vice-Pres.

WM. J. DUTTON, Secretary. B. FAYMONTVILLE, Assistant Secretary.

THE SATHER BANKING CO.

INCORPORATED MARCH 21, 1887.

Subscribed Capital.....\$1,250,000 Paid Up.....1,000,000

HENRY L. DODGE, President. J. L. N. SHEPARD, Vice-President. J. B. HUTCHINSON, Manager.

DIRECTORS—Henry L. Dodge, Charles Main, Albert Miller, Louis Stone, F. W. Sumner, J. L. N. Shepard, W. P. Johnson.

HARTFORD FIRE INSURANCE CO. JANUARY 1, 1887. TOTAL ASSETS.....\$5,055,946.45 BELDEN & COFFMAN, Managers, 313 CALIFORNIA STREET, SAN FRANCISCO

Miscellany.

[For THE PACIFIC.]

MY PRAYER.

Give me a willing heart, dear Saviour,
To do thy bidding sweet;
Grant me cheerfulness in labor,
Make my feet willing feet.

Let me hear the echoing sweetness
Of all thou hast to say,
Following thee in loving meekness
Silently from day to day.

Take doubts and stubborn feeling;
Come in and freely reign,
That I may feel thy leading,
And never once complain.

Teach me to do my duty,
Give me a clearer brain,
That I may see some beauty
Through every loss or gain.

Thou knowest all my failures,
And all my crosses, too;
Give me that trust that faith secures
That I may deem my losses few.

Give me more of thy love divine,
That I may every day
Show to my friends that I am thine,
And point to the heavenly way.

C. N. C.

PROFESSOR THEODORE CHRISTLIEB OF BONN.

BY REV. E. E. STRONG, D.D.

Tidings have just reached America of the death of this eminent Christian preacher and scholar. His death is a sad loss to the church and the world. He died at Bonn, in the University of which city he had been Professor of Theology for many years. He first became known in America by his inspiring addresses given at the meeting of the Evangelical Alliance in New York in 1873. It was there that he used that phrase which has so often been quoted, "The Christian is the world's Bible."

Professor Christlieb was a leader among the theological forces of Germany. An instructor of young men in one of the prominent universities, he drew toward him the hearts of all students, and won many of them to the side of evangelical truth. His influence among the ministers of Germany was also very great, and it was always opposed to rationalism, and on the side of earnest spiritual life. There were some who did not love him, but it was simply because they did not love evangelical religion. He was stigmatized as a priest and fanatic by unbelieving men, many of whom are in the pulpits and professors' chairs of his country. His most lasting monument in the world will probably be his volume on "Modern Doubt and Christian Belief." Professor Christlieb was world-wide in his thoughts and sympathies, and was profoundly interested in the work of foreign missions, as is shown by his admirable little volume, so well known in this country, on "Protestant Foreign Missions."

Three years ago the writer, in company with two or three other clergymen from America, called upon Professor Christlieb at Bonn, and were most cordially welcomed as ministers of Christ from the New World. One of the pleasantest memories of life will be of the two hours which the professor kindly compelled us to spend with him. After numberless inquiries about men and affairs in this country, about which he showed great intelligence, he took us to his "Johanneum," which he exhibited with the greatest delight, specially pointing out the room "where the first Sunday-school in western Germany was started." This "Johanneum" is a school for evangelists begun by Professor Christlieb; not for university men, but for men having evangelistic gifts, who might be prepared by a special course of study for work in the cities and larger towns. Such workers are much needed in Germany. These students and the school itself were looked down upon by the students of the university and by the rationalists generally. The funds for it were collected largely by Professor Christlieb and came from outside. Many of the students coming from the "Johanneum" are now pastors of churches, while others are engaged in Sunday-schools and in general evangelistic work.

Professor Christlieb spoke with much feeling of the blight which rationalism had brought upon the cause of religion in Germany. It would not be so much matter if the unbelievers were without the church, but they were within it, and blocked the way of those who loved spiritual truth. Many of the pastors hated evangelical religion. Few of them would dare say much against the Bible in speaking to children, or in the catechetical instruction. They do not like to arouse opposition on the part of some who have true regard for the Bible and for the doctrines of grace, but they are none the less unbelievers in all that is distinctive in the Christian religion. And they remain in the churches, since Germany suffers from the evil of state superintendence of religion.

In the course of the conversation, when we spoke of the large numbers we had seen in the preaching service in the Cologne cathedral on the previous Sabbath, Professor Christlieb said that this was exceptional, for "the Romanists can not preach to the masses because they do not know Luther's Bible, which is in the language of the people." The Romanists have in use a language which may be called "high German," but it is not the speech of the people, who hate the "vulgar German" of the Catholics. It would seem that a man who was a professor in a university, and the head of a special school for evangelists, a counselor in the church, and the acknowledged leader of a great body of Christians, would have little time for general

scholarly pursuits; but Professor Christlieb gave us some detailed account of the special work which he had then in hand, the "History of Preaching." Germans, he said, knew little or nothing about preaching outside of their own country. They had no knowledge of Irish or Welsh or even American preachers. He spoke of it as a very easy thing to prepare this history of preaching down to the time of the Reformation, but after that "the task was distracting." "But it must be done," he said, and to that work he was giving all his spare hours. Whether he has completed it we are not informed.

But his work on earth is done, though he was but fifty-seven years of age. A noble work it has been, and earth is poorer and heaven is richer since he has died.—*Vermont Chronicle.*

AN INDEX OF HUMANITY'S PROGRESS.

It was a strange sight in a large room in a plain building on State street last Tuesday afternoon. There were three men with aprons on, their sleeves rolled up, examining the jaw of a fine clean-limbed horse; a large case of glittering instruments was open; close by were a bottle of ether and one of chloroform. It was the operating room of the Chicago Veterinary College, and the subject was a bad case of ulcerated decayed tooth, which was to be extracted.

The decaying tooth was a molar in the lower jaw on the right side, and the irritation at its base had caused a discharge for eighteen months preceding. The hobbling tackle was placed on his feet, and in a moment he lay struggling on his bed of straw.

A large sponge filled with ether and chloroform was held over his nostrils, and yet it took twenty-four minutes before the limbs relaxed and the bright eyes ceased winking. The difficulty in extracting the grinding (or molar) teeth in horses is readily seen by any one who has ever looked at their jaw-bones. It requires great force, with even the improved forceps now used, and there is often danger of fracturing the jaw-bone. In this case it was decided that trephining was most easy and attended with least possible danger. A small circular piece of the skin was quickly removed right outside the base of the tooth; the trephine (a keen, round saw) soon took away a small disc of the thin bone, and the lower end of the tooth was disclosed. Against this an iron punch was placed, a few strong blows and the offending grinder was out. Within a few minutes the horse was quietly eating as though nothing had happened.—*Chicago Horseman.*

FASHIONABLE SOCIETY.

Bishop F. D. Huntington, in the October *Forum*, describes fashionable society "as a something too formal for institution, too irregular for an organization, too vital for a machine, too heartless for a fraternity, too lawless for a school, too decent for a masquerade, with too much lying for a bureau, and too many passions for a pageant. There are the competitions, matches, risks, calculations of a perilous game, the interchanges of an imponderable, immaterial commerce, musical voices from inharmonious breasts, spiteful courtesies, magnificent meannesses. There are songs of peace, flying arrows of malice and revenge, bonds and fragments of friendships, charming veils over hidden horrors, laughter rippling over dark depths of silent agony. One has only to reflect a moment how considerable a section of the lives of many men and more women these activities occupy, what capacities they include, what forces they engage, the interplay between life and life, the issues and destiny of character, the august responsibility to comprehend that 'society,' even in this limited sense, is a study for the wisest minds."

The most immoral centres of New York City are the liquor saloons, and yet nine-tenths of these are run by members of the Roman Catholic Church. The Roman Catholics of Scotland are one-twelfth of the population, but they furnish one-third of the criminals; in England and Wales they are one-twentieth; but they furnish one-fourth of the criminals. In Ireland they are three and one-half to one, and yet they furnish six criminals to one for the Protestants. If this is not conclusive, let Priest Kane consider this fact: The county of Tipperary, Ireland, is wholly Catholic, and has a population of 216,000. The six northern counties— Londonderry, Antrim, Donegal, Tyrone, Down and Armagh—are Protestant counties, and have a population of 1,482,000, and these have less crime than Tipperary county alone. Or, let the bishop consider this fact: England is Protestant, and has four murders annually to 1,000,000 population; Ireland has nineteen, Austria thirty-six, the papal states one hundred. God save us from parochial schools and save to our public schools!—*Herald of Gospel Liberty.*

An inveterate tobacco-smoker of Newburg, New York, died last week from the effects of nicotine poisoning, a post-mortem examination revealing the fact that so thoroughly had his system become impregnated with the poison that the stomach and other organs were unable to perform their functions.

"Rest in the Lord, wait patiently for him." In Hebrew "be silent to God and let Him mould thee." Keep still and He will mould thee to the right shape.—*Martin Luther.*

PERPETUAL YOUTH.

'Tis said there is a fount in Flower Land—
De Leon found it—where Old Age away
Throws weary mind and heart, and fresh
as day
Springs from the dark, and joins Aurora's
band:

This tale, transformed by some skilled trou-
per's wand
From the old myth in a Greek poet's lay,
Rests on no truth. Change bodies as Time
may,
Souls do not change, though heavy be his
hand.

Who of us needs this fount? What soul is
old?
Our mere masks age, and still we grow
more young,
For in our winter we talk most of spring;
And as we near, slow-tottering, God's safe
fold,

Youth's loved ones gather nearer; though
among
The seeming dead, youth's songs more clear
they sing.
—*Century.*

AN UNPUBLISHED INTERVIEW WITH NAPOLEON.

From an article in the September *Century* on "Napoleon in Exile," described in unpublished letters by British officers, we quote the following: "When I was presented he said that he was once a great enemy to England, but now he was as sincere a friend. He said that we were a great and generous nation. He asked me about the wind, weather, distance to Elba, and other nautical questions; he then bowed and retired. He was very dignified—still the Emperor. I received his command to dine with him. There was at table all the commissioners and the Grand Marshal; the conversation was most interesting.

"He laughed when I asked him if he did not issue his Milan decree for the purpose of forcing America to quarrel with us. This he did not deny. He said 'all his plans were on an immense scale,' and would have been finished in four or five years. I have not time to repeat all his interesting conversation.

"That night we embarked all his numerous baggage. In the morning he sent for me. He asked how the wind was, and said he had made up his mind to embark at eight in the evening. At seven o'clock he sent for me, and I remained half an hour alone with him (an immense mob had gathered round his hotel). His sword was on the table, and he appeared very thoughtful; there was a very great noise in the street. I said to him, 'The French mob are the worst I have seen.' He answered, 'They are a flock of people.' He appeared in deep thought; but, recovering himself, rang the bell, and ordering the Grand Marshal to be sent for, he asked if all was ready. Being answered in the affirmative, he turned to me and said in his usual quick way, 'Adieu.'"

"The stairs were lined at each side with ladies and gentlemen. He stopped a moment, and said something to the ladies which I could not hear. He walked to his carriage and called for me (not a safe berth); he then called the Austrian commissioner and the Grand Marshal. I sat opposite to him in the carriage, and we drove off. My boots were almost two miles from the town. We were accompanied by an Hungarian regiment of cavalry. It was a delightful moonlight night, the country we passed through a paradise. Then the carriage stopped, the bugle sounded, and the regiment was drawn up.

"An interesting scene now opened—bugles sounding, drums beating, horses neighing, and people of every nation in Europe witnessing the embarkation of this man who had caused so much misery to them all.

"I informed him that the boat was ready, and we walked together to where she was. He was handed into the boat by a nephew of Sir Sidney Smith's, who is my fourth lieutenant—rather an odd coincidence. Lieutenant Smith had been confined in prison for seven or eight years. I introduced him. The Emperor seemed to feel his conscience prick him; he only said, 'Nephew to Sir Sidney Smith; I met him in Egypt.'"

"When we got on board he walked round the ship. My people crowded about him, and he said 'for the first time in his life he felt confidence in a mob.' His spirits seemed to revive, and he told me next morning that he had never slept better. Next day he asked me a thousand questions and seemed quite initiated in nautical matters. At breakfast and dinner there was a great deal of conversation. He spoke of the Scheldt expedition. I asked him if he had ever thought we should succeed. He said, 'Never'; and turning a little towards the Austrian commissioner, he said, 'I wrote from Vienna that the expedition was intended against Antwerp.' He told me his motive for annexing Holland to France was for a naval purpose, and that he thought the Zuyder Zee particularly well adapted for exercising his conscripts.

"At breakfast one morning he asked me to bring to a neutral brig that was passing. I said, laughing, that I was astonished his Majesty should give such an order, as it was contrary to his system to denationalize. He turned round and gave me a pretty hard rap, saying, 'Ah Capitaine!'

"When we were sailing by the Alps he leaned on my arm for half an hour, looking earnestly at them. I said he had once passed them with better fortune. He laughed, and liked the compliment. He told me he had been only once wounded; it was in the knee, and by an English sergeant. He looks uncommonly well and young, and is much changed for the better, being now very stout. He showed me a portrait of the king of Rome; he is very like his father. He likewise showed me one of the Em-

press, which is rather pretty. We had a smart gale when off Corsica; he asked me to anchor at Ajaccio, the place of his birth; but the wind changing made it impossible. In the gale I told him I had more confidence than Caesar's pilot; the compliment pleased him.

"He dresses very plain, wearing a green coat with the decoration of the Legion of Honor. The portrait of him with the cocked hat and folded arms is the strongest likeness I have seen."

"In the fifteenth century before our era—a century before the Exodus," says Prof. Sayce, "active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt and the smaller States of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language and the complicated Babylonian script. This implies that all over the civilized East there are libraries and schools where the Babylonian language and literature were taught and learned. Babylonian, in fact, was as much the language of diplomacy and cultivated society as French has been in modern times, with the difference that, whereas it does not take long to read French, the cuneiform syllabary required years of hard labor and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of Southern Palestine. Kirjath-Sepher, or 'Book-Town,' must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel-el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or 'Sanctuary,' we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia in the age before the Israelitish conquest of Palestine explains the occurrence of the names of Babylonian deities among the inhabitants of the West. Moses died on the summit of Mount Nebo, which received its name from the Babylonian god of literature, to whom the great temple of Borsippa was dedicated; and Sinai itself, the mountain 'of Sin,' testifies to a worship of the Babylonian Moon-God, Sin, amid the solitudes of the desert. Moloch, or Malik, was a Babylonian divinity, like Rimmon, the Air-god, after whom more than one locality in Palestine was named, and Anat, the wife of Anu, the Sky-god, gave her name to the Palestinian Anab, as well to Anathoth, the city of the 'Anatodesses.'—*Churchman.*

It is my opinion that irrigation will be the means of doubling the population of every Western State and Territory within the coming ten years. I further believe that, in the East, where the rainfall is heavy but uncertain, irrigation will ultimately be resorted to in order to insure greater regularity of crops. Four tenths of the area of the United States, not including Alaska, require irrigation. This territory includes parts of California, Texas, Kansas, Nebraska, Nevada, Oregon, all of Arizona, New Mexico, Utah, Wyoming, Montana, and portions of Dakota, and Washington. Though this vast territory there flows a number of streams with narrow valleys capable of cultivation. In these valleys settlers have taken up their abode, cities have been built, and now the cry is for more room. The room is there, and the only thing needed to make the broad sun-burned plains vie with valleys, is irrigation. The sentiment in favor of this method of reclaiming lands is growing strong, and I predict that ten years will witness a revolution.—*Gen. John B. Bowman in the Kansas City Times.*

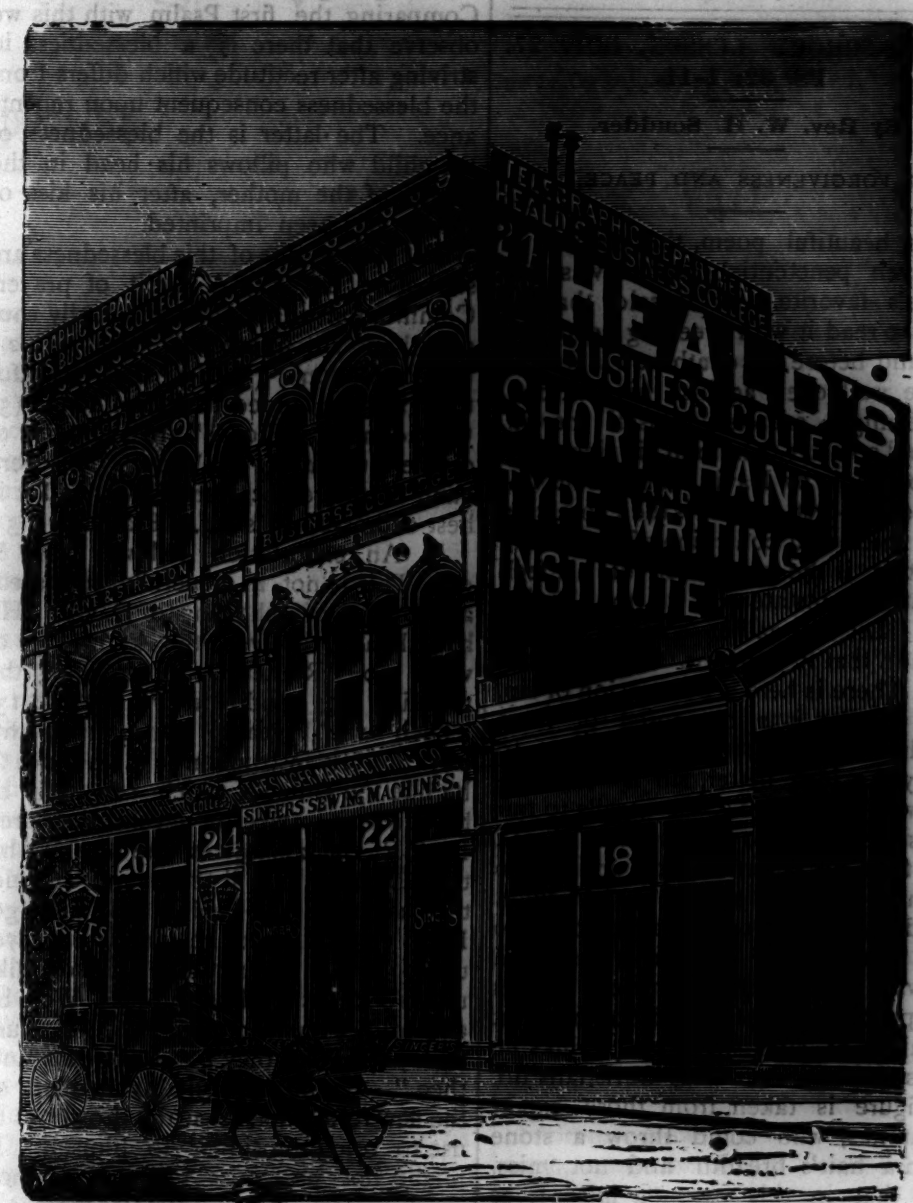
Bishop Vincent, who was General Grant's pastor at Galena, Ill., has been telling a fine story of the general: They were walking together one moonlight night in Washington shortly after the war, but before Grant became President, when the Bishop remarked on the peculiarity of the dispatches which the general had sent from the field. "It has been noticed," he said, "that you never speak of God or invoke the divine aid, and uncharitable critics have commented unfavorably on the fact." "That is true," replied Grant, in his quiet way. "The other side were always calling on God, but I thought it better to trust more and say less. At the same time I always had the most implicit faith in a superior wisdom, and none of my plans ever miscarried without a better result than if they had been fulfilled."—*N. Y. Advocate.*

I have seen a branch tied to a bleeding tree for the purpose of being engrafted into its wounded body, and that thus both might be one. Yet no incorporation had followed; there was no living union. Spring came singing, and with her fingers opened all the buds; and summer came with her dewy nights and sunny days, and brought out all the flowers; and brown autumn came to shake the trees and reap the fields, and with dances and mirth to hold the "harvest home;" but that unhappy branch bore no fruit, nor flower, nor even leaf. Just held on by dead clay and rotting cords, it stuck to the living tree, a withered and unsightly thing. So also is it with many who have a "name to live and are dead."—*Thomas Guthrie.*

Prove your wisdom, life is short.

HEALD'S Business College and Short-Hand Institute

24 POST STREET, NEAR KEARNEY, SAN FRANCISCO, CAL.



THE MODEL SCHOOL OF THE PACIFIC COAST.

THE FULL COURSE INCLUDES

SINGLE AND DOUBLE ENTRY BOOK-KEEPING, PENMANSHIP, COMMERCIAL ARITHMETIC, MERCANTILE LAW, BUSINESS CORRESPONDENCE, GRAMMAR, SPELLING, READING, DRAWING, FRENCH, GERMAN, SPANISH, SHORTHAND, TYPE-WRITING AND TELEGRAPHY.

SHORT-HAND & TYPE-WRITING DEPARTMENT.

This department is devoted to instruction in the best modern method of Short-hand Writing, and in the shortest possible time fits its pupils for verbal reporting. It qualifies young men and women to take situations as Private Secretaries, Short-Hand and Court Reporters, Stenographic Law Clerks, Amanuenses, and Phonographic Corresponding Clerks.

ACTUAL WORK IN THE COLLEGE.

Every one will make mistakes before perfection is attained; but as the causes are pointed out, and pupils are shown how work should be done, actual experience is gained, bringing with it self-confidence. The practical Short-hand and Type-writing done within the College enables them to proceed at once to actual employment.

The Oligraph, the Remington, and the Cranial Type-writers are used; and the pupil can learn the use of either or all.

GENERAL INFORMATION.

Pupils are assisted in obtaining situations. Board for students in private families is secured when desired. Ladies are admitted as pupils in all departments of the College. The rates of instruction are \$75 for the full term of six months. There are no extra charges for any branch taught in the school. For further information address for circulars.

E. P. HEALD & CO.,

24 POST STREET,

SAN FRANCISCO, CAL.

PAINLESS BEECHAM'S EFFECTUAL GREAT ENGLISH PILLS WORTH A GUINEA BOX

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scoury Stitches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and they will be acknowledged to be a Wonderful Medicine.—"Worth a guinea a box."

BECHAM'S PILLS, taken as directed, will quickly restore females to complete health. For a Weak Stomach; Impaired Digestion; Disordered Liver; they ACT LIKE MAGIC.—A few doses will work wonders upon the Vital Organs; Strengthening the muscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the whole physical energy of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box.

Prepared only by THOS. BECHAM, St. Helena, Lancashire, England. Sold by Druggists generally.—B. F. ALLEN & CO., 365 and 367 Canal St., New York. Sole Agents for the United States, who, (if your druggist does not keep them.) WILL MAIL BECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.



ONLY \$4.10 FOR

THE PACIFIC

AND Demorest's Monthly Magazine.

A WONDERFUL PUBLICATION.

Many suppose DEMOREST'S MONTHLY to be a fashion magazine. This is a great mistake. It undoubtedly contains the finest FASHION DEPARTMENT of any magazine published, but this is the case from the fact that great enterprise and experience are shown, so that each department is equal to a magazine in itself. In DEMOREST'S you get a dozen magazines in one, and secure amusement and instruction for the whole family. It contains Stories, Poems, and other literary attractions, including Artistic, Scientific, and Household matters, and is illustrated with original Steel Engravings, Photographs, Water-Colours, and fine Woodcuts, making it THE MODEL MAGAZINE OF AMERICA.

Each copy contains a PATTERN ORDER entitling the holder to the selection of ANY PATTERN illustrated in any number of the Magazine, and IN ANY OF THE SIZES manufactured, each valued at from 20 cents to 20 cents, or over \$5.00 worth of patterns per year, free.

Yearly subscription, \$2.00. A trial will convince you that you can get ten times the value of the money paid. Single copies (each containing Pattern Order), 30 cents.

Published by W. JENNINGS DEMOREST, NEW YORK.

The above combination is a splendid chance to get our paper and DEMOREST'S MONTHLY at a reduced rate. Send your subscriptions to this office.

G. M. SPENCER,

Attorney-at-Law and Solicitor of Patents,

Room 20, Safe Deposit Building,

Cor. of California and Montgomery streets.

Patent Law a Specialty.

All business with the Patent Office, Washington, D. C., will receive prompt attention.

Legal papers drafted with care.

Palace Warm Salt Water Baths.

211 MARKET STREET, NEAR POWELL AND MONTGOMERY AVE.

Large swimming tank; tub baths; forty porcelain tubs. Water pumped from the bay only at high tide, and changed daily. Everything new, clean and well ordered. Baths 25 cents.

OUR READERS

Should send for a copy of the HOME ORACLE, issued by SMITH'S CASH STORE, 418 Front Street, San Francisco. It contains the selling price of nearly two thousand useful articles. Sent free to any address, on application.

PATENTS

Obtained, and all PATENT BUSINESS attended to, at MODERATE FEES. Our office is opposite the U. S. Patent Office, and we can obtain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patent ability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED. For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to

G. A. SNOW & CO.

Opposite Patent Office, Washington, D. C.

Watches Cleaned, \$1.00

Glass, 10 cts.

All work guaranteed.

W. A. HAMMOND,

No. 4 Sixth Street.

Established in S. F. for Fifteen Years.

The Pacific.

50 CENTS A YEAR, IN ADVANCE.
No. 7 Montgomery Ave., San Francisco Cal.

SUNDAY-SCHOOL LESSON, OCT. 27.
PS. 82: 1-11.

By Rev. W. H. Souder.

SIN, FORGIVENESS AND PEACE.

This beautiful poem, the second of the seven penitential Psalms, was Augustine's favorite. It is said that he "used to read it with weeping heart and eyes, and before his death had it written on the wall over against his sick bed, that he might exercise himself therein, and find comfort therein in his sickness." The psalm is by David, and should follow the fifty-first, as that is the expression of his grief and contrition after his fall, while this is the expression of his feelings after reinstatement to the Divine favor. Let us gather some of the instruction that it contains.

I. There is here a description of sin. Like a rope, it is composed of three strands. (1) "Transgression," or, to convey the idea better, sin is "a breaking away from God." It recalls to our minds the boy who would rather break away from his father's home and run to sea than conform to the home rules. And do not all prodigals first come to sin in this manner? (2) Sin is described as a want of hitting the mark. This is perhaps the description of the moralist who aims at sinlessness, and thinks he comes about as near it as Christians do. The figure is taken from those expert Benjamites, who could throw a stone within a hair's breadth and not miss. Alas! in this case "a miss is as good as a mile"; worse, perhaps, for it is the complacency of apparently coming so near that is so fatal. (3) The true nature of sin is now exposed. It is a wrong-doing that fastens guilt and iniquity on him that commits it. Trace this strand into its composition, and see how this state is produced: (a) Sin is deceptive. It hoodwinks a man into believing that permissible which is wholly wrong. David was in some unaccountable way made to suppose that he had a right to another man's wife, and many a man has in like manner been deceived into believing that he can violate the Divine law with impunity. The general manner of this working is told in Jas. i: 14, 15. Hence the need of storing up the warning in Heb. iii: 12. (b) It is progressive. David, to cover one sin, was led to plot, to deceive, to murder. Men evolve into sin a great deal faster than they ever evolved out of the apes; indeed, so far as the result of this particular evolution is concerned, it would have been far better to have remained in the animal condition. Let us not forget that there is an evolution downwards, and that it has a serious outcome. (Rom. vi: 23.) (c) Sin is a spiritual sedative. Observe how it quieted David's conscience after his breach of these commands. He seemed to have no prickings of remorse, nor any sense that he had been guilty of violating God's law, until Nathan brought him to his senses. So sin works now. The committer of it excuses or justifies his action in some manner, gradually yielding to its numbing and deadening influence. (d) It begets sorrows. (V. 10.) We have but to recall last quarter's lessons to have this illustrated in the case of Eli, of Saul, or of Israel itself.

II. We turn to something better, and look at the subject of forgiveness. It is also described in three terms. (1) There is the effect of forgiveness on the individual. When a man's sin is forgiven, it is taken off or away. The latent idea is that of feeling lightened, as Pilgrim did when his burden fell off from his back and disappeared. In this connection read Isa. lili: 24, then John i: 29, and I Peter ii: 24. (2) So far as God is concerned, this man's sin is "covered." Yet not that kind of covering which leaves the unsightly thing underneath, but that kind spoken of in Isa. xliii: 25. This is a better covering than Adam made in Eden, and we are all counseled to obtain it. (Rev. iii: 18.) (3) So far as the relations between man and God are concerned, there is no debit on the part of the former. The Lord not only imputes to him no sin, but he actually imputes righteousness. (Rom. iv: 6 ff.)

III. The conditions upon which we are to receive this forgiveness are next set forth. Following conviction, there must be a resolution (V. 5 "I said"). This is not always the case. The Spirit convicts many a man who puts the matter off as did Felix. Notice how this accords with the course of the prodigal (Luke xv: 18). Mere resolutions, however, amount to but little. (b) There must be confession (Vs. 3-5). Compare Proverbs xxvii: 13. The chief thing to be noted here is the effect of David's attempt at keeping the sin to himself. He acknowledged the sin to himself, but that failed to do him any good. The anguish of his spirit was consuming him. What was more, the sin was corrupting him, until he felt that his very bones were becoming polluted. There is all the difference in the world whether a man covers his sin or God. "He that covereth his sin shall not prosper." David did not, neither did Adam, or Achan, or Gehazi, or Ananias; neither will we. (c) And this confession must be accompanied with a complete repentance and forsaking of sin (V. 2). There must be no guile, no deceit, no half repentance. "He that makes half repentance makes none." "Any sin wilfully retained is a

secret curse hindering justification." The moment these conditions are complied with, the forgiveness comes. And David describes the sense and state of the forgiving soul as being "blessed." Comparing the first Psalm with this we observe that there is a blessedness in striving after rectitude which differs from the blessedness consequent upon repentance. The latter is the blessedness of the child who pillows his head in the bosom of the mother, after his kiss of pardon has been imprinted.

IV. The results of this blessedness are set before us. (1) A spirit of prayer. Communion with God is effectually shut off when sin intervenes. (Isa. lix: 2.) (2) Protection. (V. 7.) The beautiful thought is expanded in Psalm xcii. (3) Confidence. "Floods" are symbolic of divine judgment. (4) Joy. On every hand there are occasions for it, and it is best expressed in song. Psalms xl: 3.)

V. An exhortation follows. (Vs. 8, 9.) This is not, as generally supposed, a promise of Jehovah to David. He had already received the knowledge of verse 10. Rather is he fulfilling the promise he made in Psalms li: 13. "Then will I teach transgressors thy ways." His instruction to them is not to be like the animals, which can only be broken into service by severe measures. Prof. F. Delitzsch gives the sense in his translation: "I will teach and instruct thee as to the way which thou must go. I will counsel thee, keeping mine eyes upon thee. Be not like horses, like mules without understanding. With bit and bridle, their harness, must one curb them; otherwise they come not near unto thee." We might profitably meditate on the severe methods that the Lord has to use to bring the sinner to the right way. Much below these animals man can restrain himself when he departs from the restraints of the Almighty, and gives himself over to his carnality. But space forbids expansion of these and other thoughts that crowd as doves to the window. May we be the blessed man of the Psalm. May we be those whom Jehovah compasseth about with grace, and we shall take up the last trophy of the Psalmist, and unite in his exhortation: "Be glad in Jahve, and exult, ye righteous, and shout for joy all ye that are upright in heart!"

PLYMOUTH CHURCH.

CHRISTIAN ENDEAVOR

Prayer-meeting Topic for Week Beginning October 27, 1889.

BY REV. DR. W. D. WILLIAMS.

Results of Trusting in the Lord. What are Some of Them? (Ps. xvi: 1-12; V. 1; xxv: 1-22.) Other references—Ps. xl: 1-4; Prov. xxviii: 24, 25; Isa. lvi: 13; Prov. xxix: 25; Ruth ii: 12; Ps. xviii: 30-32; xxviii: 22; xxxvii: 3; xxxix: 40; xli: 6-9; lli: 7, 8; cxviii: 8, 9; Job xli: 15, 16; Isa. i: 10; Matt. xii: 20, 21; Mark x: 24.

We often think of God only as power. What a mistake! We cannot trust power alone; as well trust the rushing locomotive. A dear, good man of this rising city was instantly killed by a moving train; mere power destroys, but pity saves. We can pray to compassion, we can trust goodness; but power alone has no heart, no help, no pardon. Nature shows power, the Bible reveals mercy, Christ exhibits love, and they are all so wonderfully one in God, that individual trust knows that whatsoever mercy favors strength will uphold, and whatever love desires omnipotence will accomplish. To trust God because he has power is the task of a slave; but to trust Him as Father is the privilege of sons. The latter satisfies the intellect and consoles the heart.

Among the results of trusting in the Lord are:

1. Security. The Christian is able to say, "My foot standeth in an even place; I shall not slide." This is what we would expect. Trust and security go together. "Whoso putteth his trust in the Lord shall be safe." There may be moments of anxiety, as in the stormy night on Galilee, or when Peter began to sink in the waves, but they give way before long years of conscious security in God. George Washington trembled for the Republic, and Abraham Lincoln was moved to prayer and to tears in the presence of the impending crisis, but, acknowledging the true source of safety, the authorities continued to give the singularly suggestive impress to our coin, "In God we trust."

2. Hopefulness. Trust inspires hope. The suspicious are weak; the trustful are strong. So long as trust sustains, the noble and sublime endeavor of life goes on. Suspicion trembles at the rustling of leaves, turns shadows into substances, creates giants out of pigmies; but trust goes forward with redoubled ardor, as under a baptism of power, to victory and honor.

3. Prosperity. "He that putteth his trust in Me shall possess the land." "None that trust in Him shall be desolate." The exhilarating influences of security and hopefulness contribute to subsequent prosperity. But to obtain this prosperity we should trust in God as though He did all, and labor ourselves as though He did nothing. Birds seek food, lilies absorb nourishment. He feeds the former, and clothes the latter. "Increase our faith, and clear our vision, Lord."

4. Salvation. "He shall save them because they trust in him." Those who trust their all to the Lord enjoy a full recompense here and life eternal hereafter. We know what God will do for us, if we trust, by what he does for others.

And it is equally the privilege of all—the rich and poor, the cultured and ignorant—to trust in the Lord. But trust usually grows stronger with length of years in the Christian life. Indeed, it may be said of the Christian's trust—

"His course he begins
Like the sun in a mist, while he mourns for his sins,
And melts into tears; then he breaks out and shines,
And travels his heavenly way;
But when he comes nearer, to finish his race,
Like a fine setting sun, he looks richer in grace."

And gives a sure hope, at the end of his days,
Of rising in brighter array."

Is it any wonder that the believer resolves to trust in the mercy of God forever and ever? He clings with interior love to invisible grace. What unaided nature cannot do Divine mercy can accomplish. Is it any surprise, then, that Job should say, "Though He slay me, yet will I trust in Him?" How beautiful this calm, deep strength of soul! How beautiful the words! They form a gem of piety and poetry. They are quick with light and love, as they flow spontaneously from lips moved by the perception and power of a heart "fully trusting." And there are lives being lived this very hour, in humblest homes—over which angels bend with love and wonder; lives of gentle, ceaseless, unquestioning trust, because—

"Everlasting arms of love
Are beneath, around, above."

A comparison is instituted in the words, "It is better to trust in the Lord than to put confidence in princes," and another, more modern and perhaps more American, "How hard it is for them that trust in riches to enter into the kingdom of God!" We become, to a large degree, what that person or object is in which we place implicit trust. Given the person, character, or object of unsuspecting confidence, and you may, with few exceptions, legitimately infer the moral character and condition of the individual. Greeks and Romans put their confidence in vicious, revengeful gods, and became vicious and revengeful; the Egyptians put their trust in the brutes that fed and fattened on the banks of their beautiful river, and became brutal; Absalom confided in princes, and with them was routed and slain, and the young ruler, "of gospel record, required to part with his wealth," went away sorrowful, for he had great "possessions." But the believer is secure, and hopeful, and prosperous, and saved and sings—

"Though vine nor fig-tree neither
Their wonted fruit should bear,
Though all the fields should wither,
Nor flocks nor herds be there—
Yet God the same abiding,
His praise shall tune my voice,
For while in him confiding
I cannot but rejoice."

TULARE CITY.

NEWS BRIEVITIES.

At Canandaigua, Mich., October 6th, a new church was dedicated.

A new house of worship was dedicated at Colorado Springs, October 3d.

Cedar Falls, Iowa, has a fine new house of worship built of granite bowlders.

Thirty-three have been added to the church in South Bennington, Vt., the past year.

The church in Chelsea, Vt., has had a centennial service, beginning September 28th.

The new Y. M. C. A. building at Burlington, Vt., is finished—cost over \$100,000.

The Church of the Covenant was organized in Chicago, October 1st, with 255 members.

Dr. Waldenstrom has been very sick at the house of his son in Chicago. He is now recovering.

Revival meetings have been held for some time at Milford, N. H. Over fifty have professed conversion.

The German Association of Nebraska met at Olive Branch, September 26-29. There are nineteen churches in the Association.

The 125th anniversary of the church Newbury, Vt., was celebrated September 29th by an historical address and other exercises.

Examinations show that about \$800,000 have been stolen from the State treasury of Louisiana. This State is a partner in the lottery business.

Eight on confession and two by letter were received into the church at Groton, Mass., September 29th. Fifty-two have been added to the church in the last two and a half years.

Berkeley church, Boston, has a pastor and two assistants. It supports one missionary and wife in Japan, has several city mission schools and a school for instruction in useful employments.

October 24th to 29th, in Buffalo, N. Y., will be held the fourth annual convention of the Christian workers of the United States and Canada. This meeting is not called by any denomination, or held under the auspices of any. Some of the most experienced men of the country will take part in the proceedings.

The late General Convention of Wisconsin adopted a new constitution, which reads it of the word Presbyterian, and makes the Convention in name what it has long been in fact, a convention of Congregational churches. One article states: "The doctrinal basis of this Convention shall be that commonly accepted by evangelical churches, as sufficiently expressed in the Burial Hill Declaration and in the Creed submitted to the churches by the Commission of the National Council, made at St. Louis, Mo., 1868."

Publishers' Department

Entered at the Postoffice at San Francisco as second-class matter.

The date against your name on the label of your paper shows to what time your subscription is paid.

The subscription Price of THE PACIFIC is \$2.50 in advance—which includes the payment of the postage by us.

THE PACIFIC will be sent free for one year to any person sending the names of three new subscribers, with the money.

Any old subscriber sending the name of one new subscriber, with \$2.50, can have his own paper another year for \$1.75.

The courts have decided that all subscribers to newspapers are held responsible until arrears are paid and their papers are ordered to be discontinued.

Payment for THE PACIFIC, when sent by mail, should be made in Money Orders, Bank Checks, or Drafts. When neither of these can be procured, send the money in a registered letter to THE PACIFIC. All postmasters are required to register letters whenever requested to do so.

INVERNESS.

The following resolutions were drawn up and signed by the campers at Inverness during the season of 1889:

"We have been exceedingly pleased, and we trust much invigorated by our stay in Inverness. Its restful and romantic surroundings have made for us a delightful camping ground. It is a place of shady glens, gurgling brooks, lofty hills and attractive walks for those who like pedestrian exercise and picturesque scenery. The place promises to be one of the most healthful and delightful summer resorts on the Coast. The beach of the beautiful Tomales Bay is well adapted to sea-bathing. The water is comfortably warm, and its depth for a long distance from the shore secures perfect safety to inexperienced bathers."

"One thing that has made our stay here peculiarly pleasant has been the kind and courteous attention of Dr. Thompson, who has charge of the grounds, and who does everything in his power to make our stay in Inverness one of the sunny memories of our lives."

"C. P. PITELADO, Santa Rosa.
"Mrs. C. P. PITELADO, "
"E. H. SMYTH, "
"Mrs. E. H. SMYTH, "
"M. E. CHASE, "
"Mrs. S. H. BIGELOW, San Francisco.
"E. J. WICKSON, Berkeley.
"Chas. K. CLARK, "
"H. W. CLARK, "
"M. E. HOAG, "
"O. P. HOAG, "
"S. HACKLEY, "
"M. C. HACKLEY, "
"Rev. Jno. CARRINGTON and Family."

PIANOS AND ORGANS

Are sold by Kohler & Chase of San Francisco for cash, or on the installment plan, and at bottom prices. This is the oldest and largest piano and music house on the Coast, having connection in Los Angeles, California; in Portland, Oregon; and Helena, Montana, besides small agencies all over the Pacific States. They handle all grades of instruments, from the Decker Bros.—the artists' piano—down to the cheapest, well-made Boudoir piano. Don't buy any musical instruments without visiting this firm or visiting their warehouses, 137 and 139 Post street, San Francisco.

Perhaps no disease has puzzled the medical profession more than nasal catarrh. While not immediately fatal, it is distressing and disgusting, and the records show very few cases of radical cure of chronic catarrh by any of the modes of treatment until the introduction of Ely's Cream Balm. The success of this preparation has been most gratifying and surprising.

Do your clothes last as they used to? If not, you must be using a soap or washing powder that rots them. Try the good, old-fashioned Dobbins' Electric Soap, perfectly pure to-day as in 1865.

To oblige a good deacon who makes it, and our friends and the churches who need it, we keep in THE PACIFIC office excellent unfermented wine. Price, 75 cents per bottle.

Canopy-top, jump-seat buggy, with horse and harness, suitable for a family, for sale. Address Rev. H. H. Wilcox, 1908 1/2 Mason street, San Francisco.

Wanted, by a teacher from the East, a position in a private school, or in one or more families. Address "A," PACIFIC Office.

People of sedentary habits, who are subject to constipation, can regulate their bowels by the use of Ayer's Pills.

To cure any scrofulous disease or humor, try Ayer's Sarsaparilla. It cleanses the blood.

Beecham's Pills cure sick headache.



ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and does not lose its potency in the preparation of light cakes. Sold only in pure ROYAL BAKING POWDER CO., 108 Wall st., New York.

G. M. PEASE, M. D.
Surgeon.
(PRACTITIONER OF HOMOEOPATHY.)
128 Turk Street, San Francisco.
Office Hours: 1 to 4 P. M. Usually at home at 2 A. M. and 7 P. M.

Dr. JOHN C. SPENCER Physician and Surgeon.
OFFICE, 514 Sutter St., bet. Powell & Mason.
Residence, Westminster House, 614 Sutter, San Francisco, Cal.

W. & J. SLOANE & CO.,
IMPORTERS AND DEALERS IN

**FURNITURE
CARPETS
UPHOLSTERY**

Window Shades.

Churches, Hotels,
Boarding Houses, Clubs,
Lodge Rooms, Steamships, Public Institutions, etc., as well as Private Residences, furnished throughout at lowest rates.

641-647

MARKET ST.,

San Francisco,

Adjoining Palace Hotel

JOHN SKINKER,
256 Market St., S. F.

Sole Agent for the Pacific Coast for

DU PONT'S SUPERIOR BRANDS OF

BLASTING, MINING, CANNON

—AND—

MUSKET POWDER.

Also for the celebrated brands of SPORTING

POWDER.

Eagle Fuse Works.

Various brands—never failing—Safety Fuse

Hemp, Single Tape, Double Hemp, Triple

Tape, Cement No. 1, Cement No. 2, Water

Proof and Submarine. 177

W. F. Griswold

DENTIST

1101 VAN NESS AVE., COR. GEARY ST.

CHAUTAUQUA BOOKS.

1889-90.

1. OUTLINE HISTORY OF ROME. James R. Joy..... \$0.70
2. PREPARATORY AND COLLEGE LATIN COURSE (in English). W. C. Wilkinson 1.00
3. POLITICAL ECONOMY. Richard T. Ely..... 1.00
4. CHAUTAUQUA COURSE IN PHYSICS. J. Dorman Steele..... 1.00
5. HOW TO JUDGE A PICTURE. J. C. Van Dyke..... 60
6. THE BIBLE IN THE NINETEENTH CENTURY. L. T. Townsend..... 40

The six books will be sent, postpaid, for \$5.00.

THE CHAUTAUQUAN (12 months), enlarged..... 2.00

A discount of ten per cent. will be allowed on five sets at ONE TIME.

AMERICAN TRACT SOCIETY,

735 Market Street, San Francisco.

CONGREGATIONAL LESSON HELPS

Pilgrim Quarterlies, Pilgrim Teacher,

And all the issues of the Society in stock at the

DEPOSITORY.

735 MARKET ST. SAN FRANCISCO, CAL.

Sabbath-school supplies of all kinds a specialty.

MAGIC LANTERNS AND STEREOOPTONS

afford the best and cheapest means of object teaching for Colleges, Schools, and Sunday

schools. Our assortment of Views, Illustrations, etc., nothing can be found so instructive or so amusing, while Church Exhibitions and Public Ex-

hibitions and Popular Lectures are greatly enhanced by the use of Magic Lanterns. We are the largest manufacturers and dealers, and ship to all parts of the world. If you wish to know how to order, how to conduct Public Entertainments for pleasure, or Public Exhibitions, etc., for MAKING MONEY, send us your name and address on a postal card, enclosing this paper, and we will mail you a 152 PAGE BOOK FREE.

McALLISTER, Mfg. Optician, 49 Nassau St., N. Y. City.

Field Seminary!

School for Girls and Young Ladies.

1826 TELEGRAPH AVE., OAKLAND, CAL.

THIS School gives thorough instruction. Admits special students. Prepares for the University of California, and for Vassar, Wellesley, Smith, and other colleges. The nineteenth year begins July 31, 1889. Address, Mrs. R. G. Knox, Proprietor; or Mrs. M. B. Hyde, Principal.

MILLS COLLEGE

THE NEXT TERM WILL BEGIN

Aug. 8, 1889.

THE COLLEGE COURSE corresponds very nearly to that of Wellesley College, Mass. The Seminary course of study remains unchanged.

For circulars or information apply to

Rev. C. C. Stratton, D. D.

or Mrs. C. T. Mills,

MILLS COLLEGE P. O.,

ALAMEDA CO., CAL.

THE PACIFIC

Theological Seminary

REV. J. A. BENTON, D.D.,

REV. G. MOORE, D.D.,

REV. I. E. DWINELL, D.D., Professors.

Letters and communications may be sent to

Prof. J. A. BENTON or Prof. G. MOORE, Alameda, Cal.

The usual facilities are granted with but a small charge.

IRVING INSTITUTE



A Select School for Young Ladies.

Twelfth Year. Fifteen professors and teachers.

For catalogue or information address the Principal, Rev. EDWARD B. CHURCH,

A. M., 1036 Valencia St., San Francisco, Cal.

Hopkins Academy

OAKLAND, CAL.



Nineteenth Year Will Begin Aug. 6, 1889.

IMPORTANT IMPROVEMENTS HAVE been made in the buildings, and the Academy has been refurnished throughout. The home influences of the school are of the best, and its location and surroundings are unsurpassed. An entirely new corps of instructors. For further particulars, address

W. W. ANDERSON, A. M.,

PRINCIPAL.

S. FOSTER & CO.,

WHOLESALE

GROCERS.

Agents for Diamond Creamery Butter, in Hermetically Sealed Tins, for Warm

Climates.

26 & 28 California Street,

SAN FRANCISCO.